

"LIGHT," July 1st, 1922.

SIR OLIVER LODGE ON PSYCHIC SCIENCE.

PRICE FOURPENCE.

SEE PAGE 60.

LIGHT

A JOURNAL OF SPIRITUAL
PROGRESS & PSYCHICAL RESEARCH

CONTENTS.

The Position of Psychic Science.
Sir Oliver Lodge Replies to Critics.

On Orthodoxy.
By the Rev. G. Vale Owen.

The Alleged Fraud by the Crowe Circle.
Letters and Opinions.

John Wesley and Spiritualism.
By H. Blackwell.

Spiritualism and Psychical Research.
By Geo. E. Wright.

An Evidential Seance.
By Walter Jones, J.P.

The Progression of Marmaduke.
Messages Continued.

Etc., Etc.

SATURDAY, JULY 1st, 1922

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A JOURNAL OF
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER BOTH MAKE MANIFEST IS LIGHT!"—Paul.

No. 2,164—Vol. XLII.

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SATURDAY, JULY 1, 1922.

[a Newspaper]

PRICE FOURPENCE.

What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits disincarnate. This position it firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honest, courteous and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light!"

NOTES BY THE WAY.

You light that wraps me and all things in delicate equable showers.

You paths worn in the irregular hollows by the roadsides! I believe you are latent with unseen existences, you are so dear to me.

—WALT WHITMAN.

CLAIRVOYANCE AND COMMON-SENSE.

We have sometimes heard it said of business men and others famed for their accurate judgment and clear-sightedness that they are veritable clairvoyants. Well, so they are, clairvoyance being really clearness of vision. What these people exhibit is what might be termed clairvoyance of the reasoning powers. It is a much deeper sight than that of the psychic seer who may be quite deficient in intelligence. It goes with a general balance of the intellect and the other faculties of the mind. There is in it that uniform reasonableness which ordinarily we call common-sense. But in such cases as we are thinking of it is, as it were, common-sense developed and refined. For the human spirit expresses the principle of Reason, and the more reasonable the man the more he is "in tune with the Universe." As his powers grow his thinking becomes more precise, his judgment more unerring, and his vision of future events as clear as though he were gazing upon some scene of earth.

THE PROBLEM OF PREMATURE DEATH.

The number of questions continually arising out of the problem of early death—whether it is to be regarded as a calamity or a fortunate release from the evils of physical life—point to the need for a clearer appreciation of the purposes of life in the flesh. There is no unmixed evil any more than there is utterly pure good in any human experience, and in the end there is compensation for all the sufferings and deprivations through which the soul passes. Premature death, from whatever cause—war, sickness or accident—is a misfortune in a sense—it means that the soul is deprived of the full meed of earth-experience at first

hand, but it is so much part of the common lot—most of us die before our time—as not to stand out as a conspicuous example of what the shallow thinker regards as injustice. The resources of the Universe are inexhaustible, and the evil is rectified. The earth training is supplied along other than physical experience, and so Divine justice is vindicated. It could not be otherwise. All the same the primary purpose of life is that man shall live out his full tale of years on earth, and in the ages to come this will be attained. But earth will be more heavenly then and none will wish (as now) to go before the span has been lived out and the soul is full ripe for the higher state.

"AND STILL THE WORLD GOES ROUND."

We find a certain satisfaction in reading some of the jeremiads which appear from time to time in periodical literature. Sometimes they are concerned with the moral decay of the age, sometimes it is a political crisis. There is always a "crisis" of one sort or another, and it is usually represented as threatening wholesale desolation and disaster. Now and again it takes the form of an outburst against "psychism" which it seems is undermining the mental stability of the people and resulting in universal neurosis and hysteria. It certainly seems to send the critic into hysterics. How the Jeremiah in this case whirls his adjectives about—"superstitious," "credulous," "degenerate," "sickly," and the like! The world is always coming to an end without quite achieving the expected catastrophe. We are aware of many evils, misdirections and abuses, and the denunciations of them—however exaggerated—show a healthy spirit of self-criticism. To acknowledge faults is the first step towards correcting them, and the growth of a racial self-consciousness is an excellent thing. Time was when many bad things flourished unchecked by popular sentiment, because they did not offend it. It was unaware of them. So let the Jeremiahs and Solomon Eagles keep at it, even if they have to use gallons of moral disinfectants where a few ounces more intelligently applied ought to be sufficient.

ENDURING THINGS.

Desire and Hope are like the wind,
Or like the fall of summer rain;
Christ taught this, centuries behind,
And poets tell it o'er again.

Although we live complacent lives,
And glory in our wealth apart,
Nor gold, nor pow'r, nor strength survives,
God's treasure is a contrite heart!

Skill may be ours, yet not the Right!
Scarce do we know on what we tread:
With all the Ages for our Light
We Living still deny our Dead!

J. M. STUART-YOUNG.

"Light" can be obtained at all Bookstalls
and Newsagents; or by Subscription,
22/- per annum.

MAN needs to express in a perfect form of Art all his
intuitive longings towards the Unknowable.—ROBIN.

THE PROGRESSION OF MARMADUKE.

Being sketches of his life, and some writings given by him after his passing to the spirit-world. Given through the hand of Flora More.

(Continued from page 387.)

March 16th, 1919.

THE AUGMENTATION OF AUTHORITY.

"I mean the positive knowledge gained on certain subjects, which enables them to be set up as authoritative, and thus to form the basis of further issues. You have seen, in science, how one fact made plain, led to the discovery of another, until what had been a mystery was unknown no longer. In the same way we are spreading the knowledge of the future life. We have proved, up to the hilt, that communication between the two worlds can be established, and that those who have passed over can return; and we have proved the fact of automatic writing and other forms of communion. What then is the next step? Admitted all this, to what does it lead? To my mind, it leads to an alteration of the very foundations on which human life is based: to the religion of creed giving place to the religion of love and good deeds. During the war there have been many absentees from church who were worshippers before, but their religion had become practical, and had taken them to places where they could minister to the wants of their fellow-men, as hospital nurses, stretcher bearers, and so on; and we say that we would rather have the church of works than the church of doctrine. But the war is over now, and what will be the outcome? Will those ministers of mercy be content with a life of comparative inactivity? We think not, and from this army of former workers will come the majority of the reforms which are so much needed to-day. We shall, I hope, find that they will first of all assimilate the new thought, unconsciously if not consciously, and will live as those who can realise the tie binding them to the future world of spirit, and to which so many they have known have already gone, and this knowledge will permeate all their thoughts and actions, and they will be the starting-point as the authority which will influence others. It is not so much a question of discovery as the willingness to accept what is already known. When Newton made his researches into colour-rays he gave the results to the world and they were accepted; but we can prove our facts again and again, and give test after test, and yet people are not willing to accept our discoveries or admit their truth. That is where ordinary science and scientific religion differ, and the latter is handicapped by the lack of interest the general public take in it. I believe that most people dread the knowledge of the future life, and would rather be left in ignorance of what awaits them in the world to come. The dread is based upon entirely mistaken conceptions, but this frame of mind is very common amongst all classes, especially the middle class. The poor are more receptive, because they have more need of the knowledge as a comfort to them; and the upper classes are more interested from an intellectual standpoint; but 'villa-dom' stands aloof and thinks it is very well off as it is, and refuses to investigate, or to accept the proofs offered by others. We have got to build up a ladder of conviction so firm and strong that all can mount by it; and in the building of it we need the help of everyone who is personally convinced of the truth. When once our ladder is so large and strong that it cannot be overlooked, then the ordinary man and woman will begin to be curious about it, and from curiosity will spring interest, and from interest will grow knowledge. If it were possible to hold convincing meetings in every large town and small village and to disprove the fallacies commonly urged against the truth, we should at least have a beginning; but as it has taken more than a hundred years for the discovery of 'helium,' we think it may be quite fifty, even at our present rate of progression, before we can claim that the subject has met with serious study by the great masses of the people."

May 4th, 1919.

THE CULTIVATION OF THE BRAIN VERSUS THE SPIRIT.

"Is there any reason why the two should not proceed simultaneously? No, there is every reason why they should, but we very seldom see the right proportion kept between them, and one is apt to obtain precedence over the other. For instance, many who are now investigating spirit-return are apt to pin their faith too much on facts and tests until the spiritual philosophy of all these discoveries is more or less lost sight of. Belief from a spiritual standpoint will

always remain the highest form of conviction. Many men of a scientific turn of mind err in this way, unless—as in the case of some grand exceptions—they have themselves loved and lost, suffered and mourned, and having obtained conviction themselves, now wish to bring comfort to others who have been bereaved also. We from our side would urge everyone to put the spiritual first, and then let the more practical convictions of the material brain follow, but not lead. You have seen in vivisection to what lengths the brain powers, unrepressed by any spiritual direction, will go, and in many other cases you may see the same thing. When all is first weighed at the bar of the spiritual, before the scientific attitude is allowed to come in, then we shall have a world which shall be a true preparation for the world to come, and if people would only see what a dreadful waste of energy it is to pass through the earth world learning nothing of the future we should soon perceive a marked improvement in their aims and ideals."

June 15th, 1919.

THE PEACE OF GOD.

"I should define this to be the condition of a perfectly well-balanced mind: a mind which takes all things calmly and hopefully, and is never unduly distressed or perturbed. This is the outward effect, but the inner effect is much more far-reaching: it makes the man absolutely impervious to slights and insults; to the freaks of fortune; and, in a lesser degree certainly, to the loss of relatives or friends. He feels at one with the great design of creation, and he knows that whatever may befall him in the earth-life, perfect happiness awaits him in the next world, if he has only prepared himself for it by a useful and trustful existence beforehand. Then how is this inner peace to be obtained? Suppose that anyone of a worrying and rather pessimistic temperament yet sees the beauty of the 'Peace of God' and desires to obtain it. He must begin by very small degrees at first; it will not come all at once, but if he meets every little trouble in a hopeful spirit and thinks: 'The clouds will pass. I trust in God, and nothing can permanently hurt me,' he will soon find that he will cease to grieve over every hardship and every loss, and will gradually gain the steady outlook on life which makes possible the calmness and strength of mind necessary to the possession of the 'Peace of God.' It is most difficult for some people to overcome the pessimistic attitude, and such should make it their constant prayer that they may be helped and guided into the right way. A fit of temper at intervals is even less harmful to the character than the constant habit of looking on the gloomy side of things, and a person who is 'soon up and soon down,' as the expression is, has a better chance of gaining the Peace of God than a uniformly moody and depressed person who never sees a joke, never lights up, who has lost the spirit and power of enjoyment, and who is what is called a 'wet blanket' wherever he goes. Such people are most unhappy, for as a rule they crave for love and sympathy but have lost the power of commanding them. Possibly they are selfish, and are always thinking of their own feelings and not of those of others; but this is not always so, and a person may be kind-hearted and do kind deeds and yet do them so ungraciously and gloomily that the benefit does not make up for the manner of doing it. Now, a knowledge of spiritual truths is the best cure for the pessimistic attitude, and those who spread this knowledge are the real benefactors of mankind."

June 29th, 1919.

PEACE AND WAR—THE FIGHT OF THE WORLD.

"It seems to me that peace and war are the summary of the world-struggle. As after war comes peace, so the mind of man attains peace at last, after long battles fought out between his better and his worse natures, where the first has suffered many defeats at the hands of the latter. These battles are constant unless a man has so deadened his conscience that he gives way to every impulse without regard to morality, right, or justice. But the normal, ordinary man does not do wrong of deliberate set purpose. Sometimes he acts hastily and repents at leisure; sometimes he is unable to withstand temptation and succumbs to it. His conscience pricks him all the time, and a long period of

AN EVIDENTIAL SEANCE.

BY WALTER JONES.

On Whit Monday, June 5th, 1922, Mr. James Coates and the writer attended a séance with Mrs. Wreidt, in London.

At 3 p.m. we went to a room on the second floor; the aluminium trumpet—telescopic—was handed to me for examination, after which it was placed on end, upright, in the centre of the floor, the lights were turned down, and we sat in darkness.

We held ordinary conversation for a short time, and in about five minutes a strong powerful voice came through the trumpet in mid-air, "Good afternoon, Mr. Coates, I am delighted to meet you and also your friend!" Mr. Coates said, "Hallo! is that Dr. Sharp? Glad to meet you again." "Yes, how are you and your horse getting on?" came the reply. Mr. Coates: "I don't understand you; what horse do you refer to?" Dr. Sharp: "The horse you lay down under in the street; the marvel is that you were not killed." I then said, "Quite right, doctor; it was a marvel that he escaped as he did."

The reference was to an accident in September last, when Mr. Coates, while crossing the road in Holborn, London, was knocked down by a horse and van; he heard a voice saying, "Lie still!" and he did so, the wheels of the van passed on either side of him; he had two or three cuts on arms and legs from the horse's hoofs, and a shock from which he has now recovered.

Dr. Sharp then said, "There are several spirit friends anxious to communicate, so I will say good-bye."

Mrs. Wreidt said, "I get the name Elizabeth; it is someone for you, Sir." I asked, "Do you get other names?" Mrs. Wreidt, "Yes, there are three names (correct), but I only get Elizabeth. There is a spirit light over your head; do you see it, Mr. Coates?" Mr. Coates replied that he did.

I may say that I also saw the spirit light and a hand waving about a foot from my face. I then heard three distinct kisses through the trumpet, and my dear wife (Catherine Elizabeth, usually called "Kitty"), who passed away in February, 1897, speaking through the trumpet: "Did you see me waving my hand, Walter? I am so pleased to meet you; the three children [who passed away in 1878 to 1883] are with me, and several other friends who desire to speak." She continued, "How is Ernest [my son and co-director] getting on? Oh dear, he is so discouraged; give my love to him and to my daughters; the dear baby [Dorothy, my youngest daughter and house-keeper], hasn't she grown a fine woman? Mrs. Coates is here; she has helped me a good deal; please thank Mr. Coates for fixing up this meeting; I knew that you would be here; I am often with you; good-bye, dear," followed by three distinct kisses, and three light pats on the head.

Another voice then said, "William, your uncle, William Jones; pleased to meet you once more; you remember me now, and I have brought someone else."

Another psychic (Mrs. Wilson) had seen this uncle three years in succession, and told me that he was anxious to be recognised, and when, after three years, I exclaimed, "I think it must be my uncle William, who worked for my father fifty years ago," she said, "Quite right; he is laughing like anything, and is so delighted that you have recognised him." He has spoken to me on two other occasions since.

Then another voice: "This is George Attwood, your uncle George [who passed away in January, 1873]. I am so glad to meet you, and see you looking so well." I then

(Continued from previous page.)

bitter remorse follows. It is therefore of the utmost importance that his armour should be buckled on and that he be ready for the battle at any moment. If he thinks that as he has not given way to temptation for a long time he can now relax his efforts, he is like the soldier who sleeps while on sentry duty, because he has had no alarm from the enemy for some time. The enemy is in his own heart and is with him always, and if he sleeps at his post he will be in the grip of the enemy and a prisoner before he has time to defend himself. I would lay down this rule: when you are in doubt about two courses of action, never decide at once; weigh the decision, and when you have made it, weigh it again and yet again. Very often your first impulse comes from your own wishes; the second may be impressed upon you from the other side of life; for your guides may have seen that you are in danger of taking the wrong path and have come to your aid. "Second thoughts are best"; but I make one exception: where it is a case of doing a generous action. If you are aware that a person is in a difficulty, and know that he is honourable and worthy of assistance, take the course which your first generous thought suggested, and give him help. But if there is a real doubt in your mind as to the man's true character, then it is not a case for quick and immediate decision, but for "second thoughts." There can be nothing more sad than to feel that one might have saved a friend from misery and ruin, and yet held one's hand until too late. "Too late!" How sad those words sound! But that is the difference between earth and heaven: here there is no such thing as

asked. "Is your son Jabez [a partner of mine for ten years, and first cousin] with you?" He replied, "Yes, he could not see eye to eye with you; you were too progressive for him, and I congratulate you on your success." I then said, "Ah! well, remember me to him; I have no animosity or ill-feeling." I then got the name of "Sarah," but no message; it may have been an aunt Sarah Jones, but I cannot say.

The next voice coming through was a great surprise to me. My eldest brother (Edward), married in 1863 when twenty-one years of age, and went to Christchurch, New Zealand. I have not seen him since—we did not correspond much, and he passed to the higher life in November, 1912. The voice said, "Walter, I am your brother Edward; I am glad to meet you, but what a change since I last saw you; how bald you are!" "Well," I replied, "You would scarcely expect me to look the same as I did fifty-nine years ago." Edward then spoke of my father and mother and of his wife and family in Christchurch. He asked me to forgive him for not writing often, with the remark, "You know I was so slow that way." Before leaving he said, "He was quite happy," and then said, "Well, good-bye."

Mrs. Coates then came through, and gave messages of a very evidential nature to Mr. Coates and to me, referring briefly to my visit to Rothesay in August, 1913, when she was controlled by my dear wife, and gave loving messages to my daughter and to me.

After this, another speaker, "Tom," whose name was not clear, and who tried hard to make himself known, said, "I knew your father, your brother Edward, and you; the street and house in which you lived fifty to sixty years ago." He then mentioned two men who worked for my father. I recognised one, and asked, "Are you not referring to events before I was born?" He replied, "No, I was with you when you and Kitty were married," and tried to spell his surname, but it was not at all clear. He then said, "You will know me when we meet; good-bye."

The messages throughout were extremely evidential. Dr. Sharp then came, and after a parting benediction, closed the most interesting séance I have ever attended.

REMARKS.—Mrs. Wreidt could not normally have known anything about my family. My wife's names and the names of several relatives were correctly given; all the speakers, except "Tom," were identified, and he appeared to be well in touch with our family history.

Mrs. Coates gave messages which appeared to be evidential to Mr. Coates, referring to her children and grandchildren by name and sending her love to them. She gave Mr. Coates advice about a son in Australia. She told him to keep on working, but to take care. Turning to Mrs. Wreidt, the voice said, among other things, that "Mr. Coates means well, but should be more careful," and thanked Mrs. Wreidt, Dr. Sharp, and myself for the opportunity to have this little chat.

Dr. Sharp, before leaving, spoke to me in a bright cheerful way, and was glad that so many of my friends had been able to come. He thanked me for the interest I had taken to spread the good news. He referred to the work that Mr. Coates had done, and was doing, and said he (Mr. Coates) would not be here long now, but that we would have much to talk about before then. He thanked me for my friendship for Mr. Coates.

Except my wife, and perhaps my uncle William, who I thought might speak to me, I went with an open mind, to see what would happen. I heard from those I had not thought of. Mrs. Wreidt could not have known of my visit to Rothesay, and Mr. Coates did not know till shortly before my visit, which took place prior to Mrs. Wreidt's last visit to Rothesay in August, 1914.

'too late,' for we can all repair our faults and sins in time; but hard is the experience, and thorny is the path through which we have to pass to do so. I would ask all who dally and delay, to ask themselves whether they are wise to fritter away the opportunities for improvement offered them on earth, in order to take ease and pleasure which will turn to 'dead sea fruit' in the world to come. 'I did not know!' such people cry; to which we might reply: 'You might have known. You might have learnt of the future life and the necessary preparation for it from those on the earth-plane more advanced than yourself, who could have warned you of the pitfalls you were laying for yourself.' We do not reproach these poor wandering souls, however, for their misery is great enough without that; on the contrary, we try to help them. But to those on earth we would say that everyone who, knowing the truth, does not try to pass it on to others, is guilty of an unpardonable omission of duty. He may meet with success or else with ridicule, but if he honestly tries to bring conviction to others he will have done his best, and not on his head will be the blame if they fail to respond to his efforts. Christ Himself could not convince all His hearers, and we cannot expect ordinary mortals to have even as much success as He had, yet His teaching has survived through the ages, and it may be that even now a few well-chosen words will set a ball rolling which will go on to future generations. Let us not have on our conscience the reproach of wrecked lives that we might have saved had we been more in earnest, and if we had given more love and service to our fellow men."

(To be continued.)

THE POSITION OF PSYCHIC SCIENCE.

SIR OLIVER LODGE REPLIES TO CRITICS.

In the "Saturday Review" for May 20th appeared a letter from Sir Bryan Donkin, protesting against the inclusion of psychic science in the serial work, "The Outline of Science," edited by Professor Arthur Thomson and published by George Newnes, Ltd. In the same journal of the 27th appeared a letter from Sir Ray Lankester, joining Sir Bryan Donkin in his protest, to which in the issue of the "Saturday Review" for June 10th Professor Thomson replied.

On the 17th of June appeared Sir Oliver Lodge's reply. We give the first three letters in summary and a copy of Sir Oliver Lodge's letter.

Sir Bryan Donkin, in his letter, claimed that none of the alleged facts set forth by Sir Oliver Lodge in the article on "Psychic Science" had ever been tested or demonstrated by any method of enquiry which could duly claim to be regarded as scientific. He did not insist that telepathy, etc., were impossible, but there was no evidence in proof of their existence. Proceeding, he said:—

Sir Oliver Lodge explicitly describes "telepathy" as a *discovery*; he states further that cases of telepathy are far too numerous for chance coincidences to explain; and says that "the fact has been established by a most carefully conducted and hyper-critical census of inquiry." His whole article of twenty pages is pervaded by mere re-assertions of statement already and often exposed as untrustworthy. He makes no mention of a large elaborate and closely relevant work published in 1917 by the Stanford University of California, entitled "Experiments on Psychical Research," and written by John Elgar Coover, Assistant Professor of Psychology. This work shows much detail of various forms of experiment made on numbers of educated persons, mainly university students (several of whom were believers in telepathy), that in none of these classes of experiments was there evidence of any significant deviation from theoretical probability. I will give but one instance from one class of experiment, *viz.* the guessing of numbers (on lotto-blocks) from ten to ninety. When the experimenter knew and vividly imagined the numbers, there were four hundred and ninety-eight, and when he was ignorant of the number, there were five hundred and two, successful guesses made by the subject of the experiment.

Sir Bryan Donkin asserts that psychic science, as set forth and treated by Sir Oliver Lodge, does not exist and should have no place in any educational work on science, and in a post-script affirms that besides the purely intellectual harm caused by so-called "psychic" literature, "the operations of mediums of many kinds are causing large numbers of mental wrecks, mostly irrecoverable."

In the letter from Sir E. Ray Lankester which followed, he remarked that Sir Oliver was of course not to be blamed for setting forth in appropriate publications the suppositions which he and others entertained as to "discarnate intelligences," ghosts, spirits and fairies. He further wrote:—

The evidence brought forward in its favour and that cited in favour of the various marvels of "Spiritualism" have failed to render it probable (in the opinion either of men accustomed to weigh evidence or of men specially trained to deal with the facts of psychology)—that the stories told as to telepathy and Spiritualism are due to the communication of mind with mind by means other than those afforded by the recognised organs of the senses. It is disloyal to truth to use a work like the "Outline of Science" for the purpose of leading an un-instructed public to accept as "science" what the writer knows to be mere speculation, devoid of demonstration and rejected, not as *impossible* but as highly *improbable*, by the vast majority of those who occupy themselves with science. There are few who would not agree that it is more probable that (a) illusion, (b) fraud, and (c) coincidence are the explanation of the statements of their experiences made by believers in telepathy and Spiritualism than that the "supernormal" agencies, invoked by them, are at work.

In his concluding remarks Sir Ray Lankester says he is not surprised that the publishers should avail themselves of the popular love of the "occult" and present discredited stories of telepathy and "incarnations" as "outlines of science." "They have shown elsewhere their appreciation of the commercial value of such stuff." When he (Sir Ray Lankester) undertook to write for the "Outline of Science" he relied on the loyalty to science of the editor, Professor

Arthur Thomson. "It would be a satisfaction to know that he, at any rate, did not willingly arrange for the intrusion into this book of Sir Oliver's misleading fancies."

In his reply in the "Saturday Review" of June 10th, Professor Thomson wrote that he was certainly responsible, as editor of the "Outline of Science," for the inclusion of Sir Oliver Lodge's article on "Psychic Science," and he adds, "I was also responsible for the inclusion of Sir W. F. Barrett's 'Psychical Research' in the 'Home University Library' (1911)." Professor Thomson remarks that Sir Ray Lankester would bundle psychic science out of the preserves of science just as the wisecracks of Kentucky are banning the teaching of evolutionism. As to the suggestion that the "Outline of Science" is deceiving the people who will suppose that Sir Oliver's statements have the same precision and verifiability as those in Sir Ray Lankester's article on "Bacteria," Professor Thomson remarks: "The public is not such an ass and the stability of science is not so easily upset. My critics remind me terribly of Uzzah, in the Old Testament, who was so nervous when the cattle (the publishers and myself) jolted the ark. Finally, I see little use in saying much in public about loyalty to truth, for I believe it takes more than science to lead us there."

Following is Sir Oliver Lodge's answer to his critics:—

PSYCHIC SCIENCE.

To the Editor of the SATURDAY REVIEW.

SIR,—Sir E. Ray Lankester and Sir Bryan Donkin's letters in your issues of May 27th and May 20th, respectively—which I have only just seen—make it once more abundantly clear that some of the leaders in Biological Science do not approve of the subjects touched on in my article "Psychic Science," although I dealt with the phenomena in a reasonable and cautious manner, and with full consideration for those who are dubious or hostile. In all my writings I endeavour to make clear—what is really well known—that Orthodox Science as a whole has not as yet assimilated many asserted puzzling facts, and that the growing study or nascent science of the sub-conscious and the unusual is still looked at askance. Indeed, I am not sure how Orthodox Science is to make its voice heard when it does accept the legitimacy of the enquiry and the reasonable probability of its results. It is not customary to take a plebiscite of, say, Fellows of the Royal Society, on a debated question. Nor would it be wise to assume that the opinion of the majority was necessarily right. A creed for Orthodox Science has so far not been formulated, and I hope never will be.

I do not deny, however, that there always exists a consensus of opinion among scientific men upon many topics; but I trust that such consensus is liable to change from time to time in accordance with the progress of natural knowledge. I am not sure what the orthodox position with regard to the investigations of the S.P.R. precisely is, even now. A certain amount of pronounced hostility is obvious; a certain amount of rather weighty approval has been manifested; but between these extremes there may be a fairly widespread but tacit sentiment in favour of tentative and responsible caution, lest we should imitate theological errors and reject and anathematize genuine truth. Hostile prejudice must not again be allowed to suppress utterance and boycott publication.

Meanwhile, if this may be called a transitional period, it is desirable for those who accept and for those who reject the type of phenomena under investigation to append their names to each pronouncement, so as not by implication to lead people to assume that the phenomena are either more widely accepted or more certainly rejected than they really are. My name was appended to the criticised article in the "Outline of Science," edited by Professor J. Arthur Thomson and published by Newnes; and now Sir E. Ray Lankester and Sir Bryan Donkin have appended their names to an opposing manifesto. So the position should be clear. And to guard still further against misapprehension, I will try to get their letters reproduced in an organ pretty certain to be seen by those whom these writers will consider credulous, but whom I consider more likely to be acquainted with the facts in dispute. The last thing I desire is to cloak any still prevailing disagreement on the part of those whose studies in other directions I admire.

Incidentally, Professor Coover's failure to get any result indicative of a trace of telepathic power in average people has been quoted with approval by Sir Bryan Donkin, probably because the negative result was favourable to his point of view. It is doubtful if he would have referred to

it approvingly if the result had been positive. But I, too, have failed to get evidence of a trace of telepathic power when testing unselected people in a rapid manner. It is, however, usual to be suspicious of some defect in the method of experimenting before deciding that any given phenomenon is non-existent, especially if there has been *prima facie* ground for enquiry.

That there should really be no trace of such power in ordinary persons will be rather remarkable if established, but a positive assertion in that direction would be rash. What we can admit is that direct experiment hitherto has failed to detect any widely distributed telepathic responsiveness, at least when freed from emotional disturbance, so that it is easy to get negative results. Such results are instructive as far as they go, but are proverbially inconclusive. What I consider demonstrated is, not that everyone possesses a little of the power, but that a few possess a good deal. And I am afraid that if your distinguished correspondents are unwilling to recognise the evidence for so moderate a thesis as that, they will, though receiving credit for hard-headed stolidity at the present time, find themselves hopelessly stranded as knowledge increases and widens out.

I am, etc.,
OLIVER LODGE.

PSYCHIC PHOTOGRAPHY.

A PROPOSAL FOR TEST EXPERIMENTS.

Mr. H. W. Pugh writes:—

Enclosed is copy of letter addressed to the Society for Psychical Research, and I trust that the proposed experiments, if they take place, will justify the support accorded to Mr. Hope and Mrs. Deane by sitters who regard themselves as having received evidence of supernormal faculty.

No doubt you would be willing to publish any report which the mediums' representatives might wish to make on their own responsibility.

[Copy.]

To the Secretary of the Society for Psychical Research,
20, Hanover-square, W.

Madam,—

As an effort towards the elucidation of the uncertainties which continue to surround Psychic Photography, I beg to place at the disposal of your Society an adequate sum, for which a cheque is enclosed, for the purpose of conducting a series of experiments with Mr. Hope and Mrs. Deane.

If your Society agrees to act, and these mediums agree to co-operate, I would ask to be allowed to stipulate that, whilst the experiments would be under the general direction of your representatives, the following conditions should at first be observed:—

1. The mediums to be at liberty to choose their own sitters.
2. To sit in whatever place in London they may prefer.
3. To use their own cameras and slides.
4. To have two persons present who shall be given facilities for checking the operations of your investigators.

If effects begin to appear under these circumstances, and the mediums become assured of the unbiassed interest of all concerned, they and their representatives will no doubt, in the later experiments, be glad to agree to such a strengthening of the conditions as will enable your investigators to form an opinion of value.

It may be well to add that I know neither of the mediums referred to, and that this proposal is only made because the question whether Mr. Hope or Mrs. Deane can produce a supernormal effect will, for the majority of enquirers, now remain unanswered until they have done so under conditions which appear to exclude any other hypothesis. You will no doubt kindly return the whole or any balance of the sum available as circumstances may dictate.

A copy of this letter is being sent to the Editor of LIGHT.
Yours faithfully,

H. W. PUGH.

11th June, 1922.

A PRISONER'S VISION.—"Lumière et Vérité" for June gives an account of a Spaniard awaiting trial in the prison at Gibraltar, who, on the night of 7th-8th May this year, was found by the gaolers crying and sobbing violently in his cell. He declared that his aged mother was at that moment dying, and further that she was in great distress at being unable to say farewell to her son. The prison guards tried to console him and promised to obtain news of his mother the following day, but early next morning a young woman in mourning arrived with the tidings that the Spaniard's mother had passed away on the previous night.

Go on helping poor, broken-hearted mourners to realise that their dear ones are close beside them, only out of their sight, not lost to them in any way. Nay, often they can come into closer and more vital union after death than before.

—"SPEAKING ACROSS THE BORDER LINE."

MR. DRAYTON THOMAS'S BOOK AND NEWSPAPER TESTS.

REVIEWED BY "LIEUTENANT-COLONEL."

"Some New Evidence for Human Survival." By REV. CHARLES DRAYTON THOMAS. (W. Collins and Sons, 10s. 6d.)

The author has collected a series of remarkable "book tests" and "newspaper tests" which he claims to have received from his father (who died in 1903) as proof of human survival and the continued interest in, and power to communicate with, those still remaining on earth. Book tests are not a new method of evidence, but it is a new experience to have a continuous series of this type, the evidence of which is strengthened by utilising them as proof of personal identity. And then, as if realising that tests from an already existing source gave a loophole for doubts as to the extraneous source, the communicator changed the method and selected the tests from newspapers which did not exist at the time in their published form, and which were not therefore available to any human agency. The author has explored the usual time-worn explanations of coincidence, telepathy, and the subliminal consciousness, and has allowed more than a fair probability to each, but they do not fill the measure, and he arrives at the only reasonable conclusion that the message must be given by an entity with superhuman access to the information, and that the evidence proves his identity. The reader is not expected to reach this conclusion from any one occasion, but the cumulative effect is so overwhelming that an unbiassed, logical mind can reach none other. An introduction is written by Sir W. Barrett, F.R.S., which is of great assistance in weighing the evidence, and incidentally supplies many answers to the usual sceptical objections.

* * A long review of this book is given in "The Times" of the 8th June, in which it is pointed out that if in the matter of psychic evidence there be undue credulity on the one side, there is undoubtedly an unreasoning hostile prejudice on the other, neither of which affects the result of psychic research. Dealing with the object of the book and the methods of operation, it points out the stringency of the author's methods, giving the percentage of coincidental tests against the actual tests received, showing the absurdity of crediting the latter to chance. The journal also states:—

Mr. Drayton Thomas made inquiries at "The Times" Printing Office, and found that the type of page 1 could not have been put together at the time (between 3 p.m. and 5.15 p.m.) when the statements were taken down, or even when the copies of his notes were delivered and posted. Occurrences so strange as this certainly require continued investigation and experiment.

"A MUSICAL CONTROL."

THE PROBABLE EXPLANATION.

J. P. C. writes:—

Mr. Claude Trevor ventures to suggest (p. 381) that it was not Patti who sang "O, rest in the Lord" for the benefit of the late Dr. Ellis Powell. She was a great, in her time the greatest of soprano opera singers, and never sang the contralto song from "Elijah." He asks for an explanation. Surely the answer is simple. Madame Patey (Janet Monach Patey, née Whytock) took the musical world by storm in 1875 by her wonderful interpretation of "O, rest in the Lord." She was a contralto of great power and sweetness, and had a voice of extensive compass. I heard her sing this wondrous song in the early 'eighties or late 'seventies. The names of Patey and Patti are easily confused.

* * Mrs. Katharine Elphick, the Rev. Ellis G. Roberts, and Mr. Harvey Metcalf send us letters making the same suggestion, which appears to us the probable solution of the puzzle.

THE CAMBERWELL SOCIETY.—Mr. Francis J. Ball writes: "We very much regret that after thirty-five years' work our Society will be unable to continue its meetings for a short time, as our three years' tenancy of the Church has now terminated, and it has been sold to someone else. At the commencement of this year the landlord gave us the opportunity of buying the Church on the term of an eight years' purchase. The Committee and members accepted, trustees were appointed, and they entered with great zeal into the work. When the deeds were examined, however, the trustees found obstacles, and the solicitors for the freeholder had to be interviewed with the result that because we were Spiritualists we could not be accepted as tenants. We then hoped that our landlord would extend our tenancy for a further period, but this terminates on the 30th June. Up to the present we have not been successful in securing other premises, but will let you know as soon as we do. I should like to take this opportunity of thanking all the speakers for their assistance during the period I have been Secretary, and also all friends who have attended and helped to make the Church a success. I will advise the speakers booked with this Society of our position as soon as possible."

ON ORTHODOXY

THOUGHTS ON SOME MOMENTOUS QUESTIONS.

BY THE REV. G. VALE OWEN.

Orthodoxy means correct doctrine. It is applied to the canons of Art, Science and other regulated systems of mental and spiritual activity, of which that of Religion holds a premier position. Heterodoxy signifies a departure from any of these in matters important but not essential. Heresy is the departure from the essentials of any of these. In this article I am concerned only with Religion, and in this connection there are two applications of these terms. The narrower one applies to those questions which have from time to time arisen between the various sections of the Church Apostolic and Episcopal, or between them and those bodies which have broken away from the more ancient system and have formed for themselves free organisations. In the wider application the questions in dispute are narrowed down in number to those which are held by the whole body of people who claim the name Christian on the one hand, and the non-Christian on the other. And the one great controversy between these two opposing forces centres round the Divinity of the Christ. Disregarding, therefore, all minor points I shall here deal only with that primary matter.

It seems to me that both parties are too much given to the adoption of an attitude which simply begs the whole question. Both take too much for granted. Without proving his case by argument both the Christian Spiritualist and the non-Christian Spiritualist is too apt to assume the attitude that his opponent is not a true Spiritualist. As one of the chief tenets held by both is the Brotherhood of the whole of mankind this attitude is not only strange but also self-destructive. Whatever idea of Brotherhood is held by these protagonists, it is not whole but partial. A man who holds friendly commerce with the non-Christian is accounted by his own party to be a traitor to his Lord the Christ. A non-Christian who extends his approval to the Christian standpoint is accounted lacking in that wide freedom of mind and conduct for which true Spiritualism is said to stand.

Now, I would counsel in both these parties the exercise of those virtues for which both stand, and to give special attention to the eradication of arrogance and to the cultivation of humility. Let them realise the limitations which beset us in this present mundane condition. None is able to capture for himself the whole of the Truth, either of what Divinity is, or the Love of God.

I would address myself in the first place to Christian Spiritualists. Both from articles in the Spiritualist Press and from many private correspondents, I know the intense pain caused by the non-Christian, sometimes anti-Christian, teachings of many Spiritualists. Have we any just reason of complaint? As a Church we have ostracised those who hold communication with "the sacred dead." We have contended that this communication is against the teachings both of Bible and Church. The doctrines held by these pernicious people are the doctrines of devils. The whole thing is anathema and to be avoided. This is the attitude of many who hold positions of authority in the Church. The faithful are warned off from such dangerous practices. And the timid allow those in high places to do their thinking for them, and obey. The investigation of this new wave of spiritual power has therefore naturally fallen, in the main, to the lot of those who do not accept their authority, those who form the non-Christian element in Spiritualism. To these come kindred spirits who talk to them in their own language and habit of thought. They give them what they themselves hold to be the truth, for they are not necessarily evil. Is that surprising?

Further, are you, my fellow-Christians, quite satisfied that we have held a worthy estimate of the Christ? We say He is Divine, but what do we mean by this? By endowing Him with Divinity as the Church has taught it, we have made Him partaker in a Godhead which demanded His propitiatory sacrifice because not He but we had sinned, so "provoking Thy wrath and indignation against us." Our non-Christian brethren were shocked at such unworthy conception of the Creator of the Universe and denied its validity with indignation. Their vehemence startled our thinkers. They began to realise the inadequacy of their position and to remodel it. They have now approached a considerable way towards the standpoint of those heretics who first put the matter to the test and found it wanting. Let us be honest. It was those outside the Church who first gave the lie to this heinous doctrine, which is still embodied in the very heart of our most sacred Rite, the Holy Communion. I give them honour, for it is their due. Prominently among those who emphasised this need for the re-orientation of a cherished "Christian" belief were "heretical" Spiritualists and their spirit-communicators.

This fact is not acknowledged, perhaps not realised, by our theologians who have adopted their teaching.

The language with which their attitude is denounced by the orthodox is as sweeping as that of those whom they denounce. There seems to be an idea running through their dissertations that the one thing which can conserve the honour of God and His Christ is their own vehement declamation. Wanting this, the Sovereignty of God is in peril! Is this consonant with whatever idea sovereignty is meant to imply? Be it remembered also that those who do not think on our lines, yet love God as much as we do and are as jealous for His sovereignty. And they tell us that their quarrel with us is not on account of our exaltation of the Christ, but because we dishonour both Him and His Heavenly Father by the teaching we have promulgated in His Name. But they err? Perhaps so. Yet they have as much intrinsic right to question our loyalty to God and His Son as we have to question theirs, so long as they do it sincerely and out of reverence to Him and the Truth. And this they mostly do. Those who do not we have a right to disregard.

Reading underneath their words I have often thought that, deep down, I detected a very apparent unity of belief between them and us. They were not wrestling with essentials so much as they thought they were. What they were worrying about were really forms of words and phraseology. I know that if certain of my Orthodox brethren of the Clergy should read this they will shake their heads and feel that I am far on the way to apostasy. The truth is I am not fond of heresy-hunting. It does not appeal to me. And I do not sigh for the return of the Inquisition, even in a modernised and modified form. This I know, will appear to be a very dangerous attitude of mind on the part of one of my calling, an attitude verging on disloyalty and faithlessness. I have already had several warnings of my danger from some of those earnest souls whose noses are always alert after the smell of heresy. Well, I am content to bring their attitude to the test of the records of His life and dealings with the people, and with the rabbis of Jerusalem in particular. It seems to me that the modern representatives of these are found not at His side but rather among those who compassed His death for this same reason—Heresy.

And now to my next indiscretion.

Our friends in the opposite camp, those who do not accept the Divinity of the Christ, may quite honestly entertain a feeling that a priest is not the most acceptable individual to discourse to them upon such a subject as this. Well, that may be true. And yet, I would appeal for a hearing, nevertheless, and that on the ground of our common brotherhood in the search for spiritual truth. For this does carry with it a certain quality of emancipation from bonds which fetter freedom of thought and, in order to attain this attitude, one has been compelled, willy-nilly, to reject many of those traditions which usually pass for what has come to be known as the Authority of the Church. Nor has this been done lightly, for there is something to be said for tradition, and each tradition has a right to be judged on its own merits. One of these traditions is that of Priesthood. This is held but in light esteem by the majority of those to whom I am now submitting a few thoughts for their consideration.

Priesthood is a faculty. It is a faculty of mediumship, a mediatorial faculty. It is a faculty of the same genus as that to which Clairvoyance, Clairaudience, Trance, Inspiration and other like faculties belong. These are all different species of the same genus, the genus of mediumship. So far from diluting my conviction of this fact, the longer I study, and the more I come to know of, the various phases of mediumship the clearer grows my conviction of the reality of the mediumship of Priesthood. I ask you, therefore, to consider the possibility that, rightly understood and rightly used, this same faculty may have a contribution to tender to the content of that revelation which is the resultant of the present wave of spiritual impetus which is flooding the world at the present time. This revelation will be the richer for this ingredient, and without it the revelation will not be complete.

Also, there is an ever growing number of the members of the Priesthood of the Church of England—for I speak only of my own denomination—who are finding themselves endowed with one or more of those phases of mediumship which are possessed by the mediums of Spiritualism. These are mostly held back from an open declaration of the truth as they know it by two things. The first is their own timidity; they fear to face the charge of "posing" as possessors of gifts which have become dormant from disuse

in the Church. This is reprehensible, but human. The other factor is the attitude you have adopted towards truths which they regard as sacred. Here as I feel, they have just cause for complaint. You rightly complain that some opponents of Spiritualism assume a lofty and contemptuous posture, condemning both the teaching and phenomena on a priori assumptions and without investigation. And you do not hesitate to copy their example when dealing with the tenets of the Christian Faith. This is resented. I resent it myself. Spiritualism has its dogmas no less than has the Church. One of the dogmas of the Church is the Divinity of the Christ. The presentation of this along with other dogmas, has no doubt been faulty. But approached through the avenue of the priestly faculty, enlightened by the beams of this new revelation, this ancient article of the Christian Creed assumes a complexion other than that of the "mere man" theory with which some not very painstaking but somewhat impatient and reckless individuals have endowed it.

I will put before you a view of this matter for which I ask your open-minded consideration.

Since before the dawn of history, as we know it, the evolution of the human race has been outward from Spirit into Matter. Science, for example, has clothed itself, ever more and more in materialistic garments. During the last few millennia this centrifugal movement has increased in impetus and speed. We can detect the speeding-up of evolution in this outward direction as we trace the course of the progress of civilisation from east to west, through Babylon, India, Egypt, Greece, Rome and Anglo-Saxondom. Accompanying each great successive phase of civilisation there has been given to the race a new phase of revelation fitted for its guidance. The last great phase of revelation is that of the Christ. This has run its course along with the civilisation for whose helpmeet it was given and has shared in its vicissitudes. As the science of this last period of evolution has increased in its materialistic tendency, so has Christology. Increasingly the central Figure—the Christ—has been robbed of His true dignity and been clothed upon with attributes less spiritual and more materialistic. Christendom itself, all unconsciously, has been busily engaged upon this process for centuries past. The finishing touch has been given to this enterprise by the modern Rationalist. Many Spiritualists have also joined in materialising the concept of the Christ until they quite complacently, and no less emphatically, assume the "mere man" theory as the only "rational" one and that, therefore, there is no more to be said. They forget that evolution is not ended but still goes on its way, and that on this, as on all other matters, there is a great deal more to be said. We have not yet "arrived."

Having run its materialistic course, science has lately been breaking through at several points into the ethereal: wireless telegraphy, for instance. The lowest arc of the cycle has been rounded and the upward course begun. The normal direction now is not from Spirit into Matter but through Matter towards Spirit. This also applies to the concept of the Christ. The presentation of this concept has been more and more unworthy as the ages rolled along. The lowest arc has now been rounded and on the foundations, stripped of their unstable superstructure, there has already been begun a new and more magnificent Temple to enshrine the Christ of the future in all the eventual grandeur of His Divinity.

The keynote of the worship which will fill that Temple with its vibrant melody was given from the Christ Himself by the lips of Jesus of Galilee. "No one cometh to the Father except through Me."

HOW THE LIGHT SPREADS.

There is a powerful movement going on now in the spirit world with the object of extending the knowledge of all these subjects both among spirits and men in the flesh, and the "Ecclesiasticism," whether of the East or of the West, which would still shut up such knowledge within the precincts of the temple, may fight against this movement, but it will fight in vain. The power is too strong for them. Men are pressing into the avenues of knowledge on all sides and thronging round the doors which, sooner or later, must be opened to them.

You cannot suppress knowledge. It is the inalienable birthright of every soul. Neither can it be made the property of any class. So soon as the mind begins to think, it will search for knowledge, and feed upon such crumbs as come in its way, and surely it were better to impart the knowledge sought carefully and judiciously so it can be assimilated, than try to suppress the desire for it, or leave the hungry soul to gather it for itself in the garbage heaps of error.

The human race is advancing eternally, and the tutelage of the child is no longer adapted to the growing youth. He demands freedom, and will break from the leading strings altogether unless their tension is relaxed, and he is suffered to wander in the pathways of knowledge to the utmost of his powers.

—“A WANDERER IN THE SPIRIT LANDS.”
(“The Undiscovered Country.”)

RAYS AND REFLECTIONS.

The idea that psychic manifestations are all illusory is one of the illusions of those people who are under the illusion that the physical world is the only real one. The position of some of those who take up the study of the supernatural while obsessed with the conviction that it is all a cheat reminds me of the attitude of the advertiser of some trade commodity, which might in this case read somewhat as follows: "Beware of those genuine substitutes which are foisted on the unwary. Insist on the Pure Fraud brand and see that you get it!"

Trained psychic investigators have long ago arrived at the true position regarding the fraud problem. But even they are perplexed at times by the accusations resting apparently on very substantial grounds made against tried and honest mediums. One explanation is that some paths of knowledge are beset with pitfall and with snare. It may well be in this case a path of probation designed to discourage the unfit and the people who "rush in." Life is a glass in which every man sees his own reflection. And this is especially the case in the psychical and the spiritual regions.

Miss S. H. Bowley writes: "The interesting instance of the journalist who smelt flowers on sight of a bee (p. 375) reminds me of similar experiences on three occasions. Some years ago I was staying with friends in a suburb of London, and on entering a room was suddenly conscious of a strong smell of pears. At it was mid-winter. I looked about in surprise. There were no pears, but I noticed that, on the corner of a table I had passed, there was a realistic colour-print of a group of pears. On another occasion I smelt cigar smoke. I was looking at a magazine and I had just turned over a tobaccoists' advertisement where there was the coloured picture of a cigar. On a third occasion I smelt brandy. There was none in the room, and I could not account for the scent until I remembered I had just been reading of a chemical experiment in which brandy was mentioned. I noticed that this spirit was the only ingredient in the list of which I could have recognised the smell. These incidents point to your conclusion that these experiences are due to (though not explained by) suggestion."

The late Dr. Powell's description of the musical control, supposed to be "Mme. Patti," who sang, "O rest in the Lord," the contralto song from "Elijah," naturally gave rise to questions, seeing that Patti was a soprano and never sang the solo. The explanation offered by Mrs. Elphick, the Rev. Ellis G. Roberts and others that it was probably Mme. Patey, since she was a contralto and frequently sang the air in question, seems to fit the case. As one correspondent observes, the song had a beautiful significance, as being sung to Dr. Powell shortly before his transition.

The episode reminds me that spirit communicators are very often badly misrepresented by those on this side. Misunderstandings result in erroneous statements gleefully taken up by the enemy as examples of "how the spirits blunder." I recall an instance in which a spirit control frequently used her initials and spoke of herself as "V. G." A casual visitor supposed this to be "Veegee," and by some confusion got to believe it was a Greek spirit, and announced it to his friends. Those of them who knew Greek at once saw that no Greek could bear such a name as "Veegee," and the case was quoted as another example of the ignorance and folly of Spiritualists. Yet a little inquiry would have shown the true state of the case.

Some young trance mediums are well advised to consider that when speaking "under control" they do not necessarily always utter splendid things. They may be reminded of the young clergyman who gave his first sermon before the bishop and afterwards complacently told the prelate that he felt while in the pulpit as though the Lord had opened his mouth that he might speak. "Yes?" said the bishop, who was not impressed with the young man's eloquence, "I seem to have read of the same thing occurring in Old Testament times in connection with an ass!"

Since I last wrote on printers' errors I have heard of two truly comical ones. In one case "Hope is a potent medicine" got turned into "Hope is a patent medicine"; and in the other "the Scottish gift of second sight" was rendered terrible by the omission of the letter c in "Scottish"! There was a grim appropriateness in the second instance, for there is a kind of "second sight" associated with inebriety!

D. G.

LIGHT,

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THE "HALFWAY HOUSE."

A HALTING PLACE FOR THE HALF-CONVINCED.

The June issue of "Current Opinion," the American magazine, contains an article in which, after saying that "no one questions the good faith and sincerity of Sir Arthur Conan Doyle," and that his belief in the reality of his psychic experiences is not challenged, the writer asks, "Has he found the right explanation of these experiences?"

The doubt thus indicated appears to arise mainly out of the attitude of Mr. Hamlin Garland, the novelist, who introduced Sir Arthur to his audience at the first lecture of his American tour, in Carnegie Hall, New York City. As the writer of the article points out, Mr. Garland has long been a student of psychic phenomena. A good many years ago he was President of the American Society for Psychical Research, and has written several books on the subject.

But Mr. Garland is not convinced, although he accepts the reality of all the manifestations which Sir Arthur described.

To the representative of a leading American newspaper Mr. Garland explained that he had seen apparitions and talked with them. He had seen ectoplasm and touched it. He had heard voices and received messages which he was quite unable to explain. But—he remains a sceptic; that is to say, he is not convinced that the explanation is to be found in the idea of spirits. He says:—

"I regard them as part of an inexplicable biology. I do not think they necessarily have anything to do with the return of the dead."

But there is nothing strange in this. It is an attitude quite familiar to us in those who have erected false standards of evidence and have not carefully surveyed the whole ground, as Sir Oliver Lodge, Sir A. Conan Doyle, Sir William Barrett, the late Dr. Hyslop and many other men of capable mind have done.

There is nothing here for surprise or disappointment. The hard-shell materialist will gain little comfort from Mr. Garland's declaration. He will find in it nothing to chuckle over, since he is accustomed to deny the reality of the phenomena themselves in a way that we find astonishing, for it is so obvious that he is thereby placing himself in an impossible position.

We have not the space here to go fully into all the arguments which have proved to us beyond all doubt or peradventure the fact of a life beyond the grave. But we see plainly that the difficulty of Mr. Garland and his like arises out of the contemplation of a field of psychic activities which are yet strangely mixed, and which have not been brought into any systematic arrangement such as would separate the spurious, the dubious and the wholly genuine evidences.

It is useless attempting to measure life with the purely intellectual yard-stick. From the standpoint of rigid science, the life we live here and now is equally

"inexplicable biology." We are just "forces," "swirls in the ether," centres of vital manifestation—nothing more. We can be analysed and shown to consist each of us of so many quarts of water and so many ounces of chemicals. When the hard-bound materialist finds it impossible any longer to resist the testimony to the reality of psychic phenomena he will doubtless halt at precisely the point Mr. Garland has reached.

"Oh, yes, we admit the phenomena, but what do they prove? Just the existence of unknown forces." He will of course have to take another step later. We could not expect him to accept the whole proposition all at once, although he must needs do it in the end. But that will not be until his mind has opened to those larger possibilities of life-experience which many a humbler soul has compassed and knows beyond doubt.

Science—science! Life might do without science—it is certain that Science could not do without Life. We freely recognise the value, nay the indispensability, of Science in verifying and methodising the phenomena of Spiritualism, but unless it is that true Science which takes in the whole field of knowledge—recognising the Unseen and Intangible as well as the visible and tangible worlds—its province is but a small one, and it will be continually made to know its place. It finds the proposition of a life after death impossible, or at best dubious. The assumption is that it knows and understands so well the nature of the life we now live, that it can erect that knowledge as a kind of standard by which to judge of the possibility of any other order of life. The assumption is false, and the standard is consequently useless and absurd. Life is known by being lived, not by being thought about. If the truth that "There is no Death" were merely an intellectual or scientific statement it would be about equivalent to a proposition of Euclid or the Einstein Theory. It is vastly greater. Science can lay hold of only a small part of it, just as she can deal with only a small part of the life we live here and now.

SIR WILLIAM BARRETT AND "THE TIMES" TESTS.

To the Editor of LIGHT.

SIR,—In the extract from my introduction to the Rev. C. Drayton Thomas's book, which is given in your issue for June 24th (p. 397), there is a misprint which I should be glad if you will allow me to correct. The date of Henry Drummond's birthday is given as May 17th, it should be August 17th. The mistake is not yours, but was overlooked by me in correcting the proof of my Introduction. The correct date is apropos of the sitting with Mrs. Leonard, which was in August. I am glad of the opportunity of making public this correction, which might otherwise be seized upon by a hostile reviewer, as Henry Drummond was so well known.

Yours truly,
W. F. BARRETT.

AN ACTOR'S VISION.

In "My Sentimental Self," by Mrs. Aria (Chapman Hall), the author tells of a remarkable experience related to her by James K. Hackett, the American actor. Mr. Hackett had been in conversation with Mr. H. B. Irving who, unable to take the part of Iago in "Othello" (in which Mr. Hackett was taking the title rôle), suggested Laurence Irving for the part.

The following night Hackett, awaking suddenly from his sleep, told of a terrible nightmare, with a ship in distress, of a drowned man on the beach, and of many awful moments which had gone in a vain attempt to revive him. "Strange, strange," he repeated to his wife, Beatrice Beckley, "it is all so vivid, so clear, and we tried hard to bring him round."

In the morning the "New York Herald" published a portrait of Laurence Irving with the news that he had been drowned.

"That is the face of the man of my dream," cried Hackett, as he looked at the pictured page: "that is his face, and he was so pale, and the water ran from his hair. I shall never forget it."

"God has in all ages used the ministry, not alone of men, but of angels, defeating the rage, the malice, the subtilty, of evil spirits."—JOHN WESLEY.

THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

The "Daily Telegraph" last Saturday, in referring to Sir Arthur Conan Doyle's recent lecture tour in U.S.A., states:—

"Sir Arthur Conan Doyle goes home to-day by the 'Adriatic' after breaking all records in the lecture line, in which he spoke of Spiritualism in all parts of the United States. He declared that Spiritualism is now strongly entrenched in America, and he hopes to return another year and see how the new faith flourishes. Everywhere he has gone, Sir Arthur says, he has found Americans, though undemonstrative, amazingly receptive to Spiritualism, and because of this he says there has been imparted to their national life something that will change the trend of thought, curb selfishness, and crush the supermaterialism of the age. 'America,' he says, 'will never be quite the same again, because spiritual changes are always most profound.'"

The following story of paralysis being cured at a Spiritualist meeting was told by the "Sunday Mercury," Birmingham, recently, and should prove of interest to those who are watching the efforts of a certain section of the Church of England to revive spiritual healing as part of its ministry. The incident is described by the journal's own correspondent as follows:—

A miraculous cure which is ascribed to psychic agency has caused great excitement, not only in Worksope, but farther afield. The cure was effected at a meeting of Spiritualists, and nobody was more surprised at its completeness than the patient herself. Mrs. Brailsford, a married woman living in Union-street, Worksope, has suffered for many years from a disease which affected the free use of her arms and legs. Several months ago the doctors announced that she had had a stroke, and every effort to restore to her the use of her limbs, which had now completely gone, failed. Mrs. Brailsford has been a constant attendant at the weekly meetings of the local Spiritualists' Society since its formation. Sitting in her kitchen to-day, amazingly happy, and apparently quite recovered from her long-standing trouble, she described to a representative of the "Sunday Mercury" the incidents that led up to her cure. She was taken, it appears, to a meeting of the Society on Thursday, being wheeled there in a bath chair by her daughter, who is also an ardent Spiritualist. On reaching the room where the sitting was in progress, she was approached by a Mr. King, of Sheffield, who, she explained, was the medium for the evening. The meeting consisted of a development class with meditation; and while she sat there in quietude, the air seemed to become strangely warm. Mr. King held her wrist, and she suddenly experienced great pain in both arms and legs. The pain continued for several minutes. Then, to her amazement, she found that her arms and legs were "unlocked" and quite free. As a matter of caution, she was wheeled home, but on arriving there she insisted on making full use of her limbs, and now is completely free from the painful malady that has burdened her for years. Mrs. Brailsford is confident that her cure is due to "spirit friends," who acted on her through the agency of Mr. King, and as proof of their friendliness she is now giving constant demonstration of her restored powers to dozens of curious callers.

The "Daily Express" of Tuesday last deals at some length with psychic art in New York. In the course of an article on the subject by J. W. T. Mason, the journal's New York correspondent in New York, it is stated that:—

Weird Spiritualist oil paintings, purporting to have been produced under the direction of famous artists in the other world, and establishing a new form in bas-relief oil work, are puzzling psychic investigators at the Anderson Picture Galleries in New York. The pictures may shortly be sent to London for European examination. The medium through whom the ghostly art is put on canvas is Miss F. Marion Spore, aged twenty-seven, a graduate of the University of Michigan. She is entirely without artistic ability, and was a practising dentist until her spiritual experiences began some three years ago. Miss Spore has never studied painting. She says she is under the control of twelve artist spirits, headed by the Della Robbias, who died between four hundred and five hundred years ago. They tell her how to handle her paints, and guide her as she produces her uncanny colour schemes. The paintings are built up by layers of oils, applied on top of one another. Some of the objects stand out a couple of inches, like miniature coloured sculpture framed on a flat surface. In this respect Miss Spore's work is novel to the American art world. . . .

"I have never attended a Spiritualist seance, and never consulted a medium," she told me. "I do not go into trances when I paint. Up to the time of my mother's death, three and a half years ago, I did not believe in spirits. I have always been able somehow to foresee

events in dreams, and I seemed to know personalities intuitively. My mother was opposed to Spiritualism, and so was I. After my mother's death, however, things changed. I heard voices. I was told to buy artists' materials, and I would be guided so as to make pictures. I followed instructions with these results. My mother's spirit has directed all this for me. She communicates with me, and the spirits of the artists tell me about her. A group of dead artists work together through me. For instance, one artist does the grass in my pictures, another the architecture, while the long black cliffs in several of my paintings were done by Doré. The artists never seem to remember their names very long. They do not talk to me in English. They just project their thoughts to me, and I receive their meaning in my own English language. When I mix my paints they tell me when to stop. I hold my brush free on the canvas and the spirits guide it. I never know what I am to do next until the brush moves under the spirits' control. They do everything. I do nothing." Miss Spore seems destined to be the next Spiritualist sensation. Her sincerity appears to be beyond question. But the spirit hypothesis has yet to be proven. Miss Spore's subconscious mind may be the operating cause.

We learn, through the New York correspondent of the "Sunday Express," that Professor Hereward Carrington, Director of the American Psychical Institute Laboratory, announces his intention to make experiments with an anæsthetised cat to determine whether the astral body does in fact exist. It appears that a cat is to be placed in a glass box just large enough to hold it. This box will then be placed in another glass box five inches larger. An anæsthetic is to be administered to pussy, whose astral body, it is assumed, must pass between the two glass boxes. Professor Carrington, so the report states, says: "The air in this space will be reduced, and it is our hope that if the astral body really exists it will give off radiations in the reduced atmosphere. If it does, ionization will result—that is, little electrical particles will condense on the surface of the astral body like dewdrops on the grass. By this we shall identify it." But what if, after all, poor pussy has really nine lives and nine astral bodies? The experiment is then likely to become horribly complicated, and the Professor's noble and thrilling quest into the unseen rendered positively dangerous, for he would certainly require an armed guard to protect him from the maiden ladies of New York when they came to hear of this latest method of scientifically attempting to prove that "there is no death."

"E. C." writes: "In 'The Observatory' (p. 393) you quote the 'Newspaper World' of June 10th as eulogising an address by the late Dr. Ellis Powell on 'the curve of beauty and the straight line of duty.' As an admirer of the writings of the late William Maccall—the Scottish poet and prose writer, whose religion was described by himself as being 'Pantheism, with a pessimistic tinge' (I do not share his beliefs)—I should be glad if you would print the verse quoted by Dr. Powell:—

Straight is the line of duty;
Curved is the line of beauty.
Follow the first line—thou shalt see
The second ever follow thee."

The Rev. G. Vale Owen, writing in the "Weekly Dispatch" last Sunday on the question "Would our spirit friends be happy if they were denied the possibility of knowing our troubles?" the Vicar of Orford, in his answer, greatly doubts it, and says: "As a matter of fact, it is of their own free will that they seek permission to return and render what help they can to their kith and kin whom they have left behind. But their intercourse with us is not unconditioned. Edward Bennett, a former assistant secretary of the Psychical Research Society, tells us that a spirit giving the name Elizabeth Barrett Browning once said, 'If we saw all the sorrow, how could our weak shoulders bear the load? Where we cannot help, He blinds us. When they cannot be of any use, they are not permitted to know our sorrows. When they can help, then the joy of helping outweighs the pain they feel by reason of their sympathy for us.' They can also see with clearer eyes than ours. The ultimate use of earth discipline is made clear to them, and they are enabled to see a purpose working out in all. Moreover, they know that our future joy will be the greater by contrast with our present struggles. I may add that, if they were selfish enough to wish to forget us and our sorrows, and to enjoy their heaven of bliss undisturbed, they might have their wish—at least the first half of it. For such people do not find themselves in the brighter places over there. The Heavenly Realm is a world of service, and the joy of sacrifice for others' good is the keynote to their own joy. Here on earth it is possible, for those who elect to do so, to enjoy life's good things without a thought of helping their less fortunate fellow-beings. It is not so there, where people are graded, not according to their seeming wealth, but their true worth."

THE ALLEGED FRAUD BY THE CREWE MEDIUMS.

By STANLEY DE BRATH.

It is no defence to an alleged fraud to say that it was not obtained as a test. Every such experiment is necessarily a test of some sort, for each one is open to criticism. Full precautions should be observed in every case, not as suspecting fraud, but to ensure certitude, and to throw light on psychic methods. Substitution by detectives determined to prove a case is as possible as substitution by a medium, and there are other possibilities also. I do not for a moment mean to imply such substitution in this case, but it illustrates the inherent defect in all detective methods. Most people will agree that simulated friendship, and double-meanings in quasi-friendly professions, taint the results and are unscientific and repulsive.

The right method is that pursued at the International Metapsychic Institute—prolonged experimentation without any kind of deception practised on the medium, but making trickery physically impossible. This, though difficult with subjective phenomena, is quite easy with objective phenomena—materialisations, telekinesis, and psychic photography. The latter is perhaps the easiest of all. It suffices,

1. That the plates be bought in the open market, at a distance.
2. That the packet be marked outside to preclude substitution.
3. That each plate be marked (initialled) immediately the packet is opened by the experimenter.
4. That all apparatus be provided by an expert who closely supervises loading the slides, exposing and developing the plates.
5. That the initials be at once verified on every negative after development, and that any bearing an "extra" should be indelibly signed by the witnesses and taken away for printing.
6. Backgrounds and all etceteras provided by the experimenters and all done in their own laboratory.

If these precautions are observed fraud is physically impossible, and the medium can be left quite free. These methods avoid the very disagreeable flavour of treachery that taints all detective methods and their results. The detective is out to prove a case; the scientific man is out to discover truth. When the phenomenon has been verified, further experimental conditions can be devised to elucidate the mechanics of the process. I offered Mr. Hope the chance of such experiments before scientific men of the highest standing, assured him that he would be put to no degrading or unreasonable tests, that all expenses would be paid, that he would be treated with consideration as a guest, and that if he wished, a substantial fee would be given. He declined, and the inference was at once drawn that he feared investigation.

Personally I am not afraid to say that I had with the Crewe circle a test that I consider conclusive because, though condition 4, *supra*, was not observed, the resulting face was at once recognised by five persons, three of whom were non-Spiritualists, and were given no clue at all whom the face was supposed to represent. All knew the original intimately.

This vexed question can only be settled by experiment before unbiassed observers of high scientific repute. It will never be settled by argument and counter-accusations, degrading to all concerned. The great scientific progress made in France is due to the adoption of the methods of the scientist instead of those of the detective.

The Rev. G. Vale Owen writes:—

Having, at the Queen's Hall last month, given my testimony, frankly and openly, to my belief in the honesty of Mr. Wm. Hope, of Crewe, it was with some interest that I read the article in the May number of the "Journal of the S. P. R." I read it carefully. Laying it down I wondered what would have been the attitude of Myers had he been a member of that Society to-day. With the general tendency of the S. P. R. these last few years I have little doubt that he would have been at variance. For his one passion was to search for and to find the truth, and the truth only. In other words, his policy was constructive. After reading this last production I rather think his resignation as a member would have found its way to the Secretary within a week.

As to the report itself, it is a very interesting document, and well worth investigation. Hope has been investigated. Now let his investigators be investigated. But not by any Sub-Committee of the S. P. R. This is not a case for mere scientific scrutiny; but for Sherlock Holmes.

Mr. J. Hewat McKenzie, Hon. Principal of the British College of Psychic Science, writes:—

As you have been giving considerable publicity in your columns to the above matter, and as many of your readers are deeply interested in the issue, the following particulars may be of value. Immediately upon my return from the Continent, in view of the serious nature of the charges made against Mr. Hope by Mr. Price in the S. P. R. Report, and those made by the Occult Committee of the Magic Circle against Mrs. Deane, I at once proposed, and this was agreed to by the Society of Supernormal Pictures, which met at Whitsuntide at the British College, that a special committee should be appointed to inquire into the matter and publicly report after full investigation of all the facts. I felt that the matter was so important, the charges so specific, the scandal so public, the injury done to the credit and reputation of old and tried mediums so great, and to all those who have publicly and privately testified on behalf of their work, that an impartial inquiry was absolutely necessary.

The civil law as it now stands, which dubs every medium a rogue and vagabond, could not be appealed to, and the only other avenue was a full investigation by persons from the societies chiefly concerned. With this object in view, the following letter was addressed to the Secretary of the Occult Committee of the Magic Circle, and one in similar terms was addressed to Mr. E. Dingwall, Director of Research of S. P. R., on June 7th:—

Dear ———,

I propose in the interests of truth, that three members from your Society shall be selected to form a committee of inquiry with three each from the S. P. R. and from the S. S. S. P. and B. C. P. S. These to meet and hear the whole evidence, the Committee to be presided over by a neutral chairman.

I may say that the S. S. S. P. have already elected their members, these being: Dr. Abraham Wallace, Major R. G. E. Spencer, and Colonel C. E. Baddeley.

In the interests of all parties I think you will agree that something of this kind should be done. The chairman would be elected by agreement among the Committee, etc. . . . Your kind reply will oblige.

Yours faithfully,

J. HEWAT MCKENZIE.

June 6th, 1922.

(Hon. Principal, B.C.P.S.).

Your readers will see that a fair and impartial Committee was suggested, and every assistance promised by the College towards the full elucidation of the matter.

The following is the reply (abbreviated) received from the Secretary of the Occult Committee of the Magic Circle:

Dear Sir,

I submitted your letter to my Committee and am directed to say that at present they see no need for such a Committee as you propose. Their Report speaks for itself. In it they stated the facts (as they conceive them to be) that led them to inform you in their letter of the 23rd March last, that they were satisfied that the "extras" produced by Mrs. Deane were not produced on plates supplied by them. So far, they have not been informed of any point on which their Report is challenged as being inaccurate. . . .

When Mrs. Deane makes a definite statement of any alleged inaccuracies, my Committee will give such statement their careful attention, and, in their opinion, it will then be time enough to consider whether any further enquiry is necessary.

Yours faithfully,

FRED HOCKING, Hon. Sec.

16th June, 1922.

The following reply was received from the S. P. R.:—

Dear Sir,—Re proposed enquiry into the charges against Mrs. Deane and Mr. Hope.

Your letter of June 7th, addressed to Mr. E. J. Dingwall, was brought before our Council yesterday, and I was directed to reply to it.

The Council regret that they cannot accept your proposal, as they are of opinion that no good purpose would be served by the proposed enquiry.

Yours faithfully,

I. NEWTON (Sec.).

23rd June, 1922.

The above then are the replies of the attacking parties. They refuse a public inquiry, and the Spiritualists will as usual be accused by all who have read the attack, published broadcast, but who will not read the sequel, of shielding fraudulent mediums.

The College will give to Mr. Hope and Mrs. Deane copies of the letter sent to these Societies, and the replies received from them. Here the matter must be left to the judgment of your readers, as to the worth of those who carelessly take away the character of

the mediums, but will not face a public inquiry into the truth or otherwise of the charges made.

Mr. Hope's and Mrs. Deane's answers to the charges will be found in the July number of "Psychic Science," the College Quarterly.

The following paragraph from that article affirms my belief in the bona fides of Mr. Hope and Mrs. Deane:—

"I have never had any reason to doubt the honesty of the Crewe Circle or Mrs. Deane during all the months they have been working at the College. No complaint has ever been made to me by any member of the College regarding their work, while on the other hand I have dozens of testimonies to the excellence of their mediumship."

W. Stewarton writes:—

Disinterested readers of Mr. Harry Price's "Cold Light on Spiritualistic Phenomena" await with an interest that is not cold the reply of Mr. Hope to Mr. Price's charges against him. The delay in its publication is at least unfortunate.

In effect Mr. Price accuses Mr. Hope of abstracting two plates from a packet he supplied for experiment, and of substituting for them others prepared by the latter. The alleged evidence of this seems formidable.

Before the dark-slide was charged with plates for exposure, Mr. Hope brought it from the dark-room to be examined by Mr. Price, who secretly marked the slide indelibly—twelve marks. What followed is not quite clear from the report. In paragraph two, page nine of the Reprint, we read that Mr. Hope opened the packet of plates whilst Mr. Price was feeling for his knife to do so, and that the former handed the dark-slide again to the latter, who, in paragraph three, says: "I then opened the packet of plates in the dark-room, and I took the first two out of the original wrapper," himself placing the plates in the dark-slide. Before leaving the dark-room, and before receiving there the slide from Mr. Hope, Mr. Price says he observed the medium, as he backed, giving a half-turn, two or three paces from the light, put the dark-slide to his left breast pocket, and take it out again [another one?] without 'talking' or knocking." On emerging from the dark-room Mr. Price took occasion to look for the marks he had put on the slide that Mr. Hope had given to him for examination, but found none. Obviously, then, if Mr. Price had really marked a slide indelibly, and there were no marks on the one holding the exposed plates, there must have been two slides used. The inference is that a slide with plates prepared by Mr. Hope was substituted for the marked slide with those having upon them the X-ray markings effected by the makers of the plates, who supplied them to Mr. Price. It is to be noted that these plates were extra-rapid, flashlight ones, and that the exposed plates developed slowly, just like ordinary slow plates; that one of the exposed plates is of thinner glass than the unexposed ones, also slightly different in colour; and that no trace of the X-ray markings appears on either of the exposed plates.

Such are the allegations and implied charges, plainly put. They should be as plainly countered, seriatim, if answerable at all.

Ingenuous generalities meant to discredit accusers may be elaborated to the point of "boring stiff" the neutral investigator; what he requires is a direct and plain rejoinder to the charges that have been published. It is, moreover, useless to contend that the accused have given other sances which were above reproach, since those sances are not now in question.

Mr. Price appears to pride himself on having deceived others as successfully as he believes they unsuccessfully attempted to deceive him. One cannot but regret that what seems a bit of important research should have got so soiled in the making. He can hardly fail to see the application of the homely adage: What is sauce for the goose is sauce for the gander. Should Mr. Hope deny all knowledge of the changing of the plates—where, when, by whom—and insist that he had nothing to do with this particular performance, he could defensively call attention to the fact that Mr. Price, on getting the plates from the makers, had handed them over to Mr. H. J. Moger, of Pulborough, who sealed them privately and forwarded the packet to the Secretary of the Society for Psychical Research. With Mr. Hope the speculative inquirer might legitimately question what may have happened to the plates during the interval between their despatch from the makers and his connection with them at the British College—apart altogether from Mr. Moger and the S.P.R. Secretary. In an affair of this kind, involving alleged fraud and openly exhibiting police and "magical" modes of procedure, there is the edifying possibility of a familiar police-court denouement that may be described by the simpler formula: "You're a liar"—"You're another." Well, there is some satisfaction, even at that, in an open balance of variegated liars.

Mr. Price has ingenuously admitted deliberate complex deception in his virtuous part. What has Mr. Hope to say for himself? If he would not have public judgment go against him by default, let him speak out at once, plainly and to the point.

** Our correspondent is very much to the point. We understand that Mr. Hope has given a categorical denial to the charges made, and this we are prepared to publish when the inquiry is complete.

THE INTERNATIONAL CONGRESS OF SPIRITUALISTS.

Delegates who are to attend the International Congress of Spiritualists, organised by the Spiritualists' National Union of Great Britain, are now arriving in London from overseas in considerable force, and the reception that is to be held at Caxton Hall, Westminster, London, on Saturday, July 1st, at 7 p.m., when Mr. Geo. F. Berry, the President of the S. N. U., will deliver the address of welcome, promises to be a very representative and interesting function.

The annual business meeting, at which the election of officers for the S. N. U. who are to hold office for the coming year, will be held on Saturday, July 1st, at the Caxton Hall, at 10 a.m. Messrs. Geo. F. Berry, E. W. Oaten, W. D. Dodd, and R. A. Owen are standing for the Presidency.

The International Congress proper will be held at the Queen's Hall, Langham-place, on Sunday, July 2nd, and will be divided into three sessions. At the first session, commencing at 10.30 a.m., Mr. Geo. B. Warne, M.A., U.S.A., will deliver an important address on "Does Spiritualism contain the Essentials for a World Religion?" Mr. Warne is one of the most prominent Spiritualists in the United States to-day, and his paper is awaited with very keen interest.

The second session opens at 2.30 p.m., when a paper will be read by Chevalier Clement De St. Marcq on "Spiritualism as a Factor in International Relationship." Questions will be invited from the audience and an interesting discussion should follow.

The evening meeting, which commences at 6.30 when the chair will be taken by Mr. Geo. F. Berry, will be in the form of a big Spiritualist rally, and a very large attendance is anticipated. Many of the Spiritualists' Churches in the Metropolis will be closed that evening to enable the members to be present.

As the White Star Liner "Adriatic" on its homeward voyage includes among the passengers Sir Arthur Conan Doyle, Lady Doyle and family, and is expected to dock at Liverpool on Sunday morning next it is certain that should the liner arrive to time Sir Arthur will be present to give an address at the evening meeting, when a great reception awaits him. Mrs. Cadwallader, U.S.A., the editor and proprietor of the "Progressive Thinker," Chicago, and one of the most interesting personalities of American Spiritualism, will deliver the closing address of the meeting. On Monday, July 3rd, the International Congress will continue its meetings at South Place Institute. There will be a morning and afternoon session, and at 6.30 in the evening the Congress will terminate with a final rally, when a musical programme will be given and short addresses delivered by leaders, officials and delegates.

Mr. R. H. Yates, the General Secretary of the S. N. U., has asked us to state that Mrs. McKenzie the Hon. Secretary of the British College of Psychic Science, 59, Holland Park, has arranged for Mrs. Deane to give sittings for Psychic Photography on Tuesday and Wednesday, July 4th and 5th, to delegates only. The S. N. U. have issued an attractive illustrated programme covering the whole Congress which will be obtainable at Caxton Hall and Queen's Hall on Saturday and Sunday. A full report of the International Congress and reception to the delegates will be given in the next issue of LIGHT. Those wishing to be certain of obtaining a copy should place their order at once for the issue of July 8th with their newsagent or bookseller or direct to the proprietors.

SPIRITUALISTS' NATIONAL UNION INTERNATIONAL CONGRESS.—Dr. George B. Warne, President of the National Spiritualist Association of the U.S.A., and Mrs. Cadwallader, editor of the "Progressive Thinker," Chicago, are staying at the Imperial Hotel, Russell-square, London, W.C.

BRITISH COLLEGE OF PSYCHIC SCIENCE.—At a members' gathering, held on June 21st, Mrs. McKenzie gave an interesting account of the recent travels of Mr. McKenzie and herself in Central Europe. Experiments had been made with many well-known mediums, and at a remarkable one held with F. Kluski, the Polish sensitive, some fine wax moulds from materialised hands were obtained. These were on view and photographic prints of these were also available. Mr. J. Hewat McKenzie dealt freely with the charges of fraud brought against the Crewe Circle and Mrs. Deane, and announced that a Committee would investigate the whole circumstances of the cases.

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JOHN WESLEY AND SPIRITUALISM.

BY H. BLACKWELL.

In view of the restoration of Wesley's Chapel, and the address on John Wesley, delivered by the Prime Minister at the Hotel Victoria, London, on the 20th ult., it seems a fitting opportunity to re-publish an impressive message given by Wesley through Mrs. K. de Wolfe, a remarkable medium of Nova Scotia.

During 1900-1901 I enjoyed the privilege of a series of sittings with this lady, and carefully wrote down the messages as they were given by the various spirit controls. Their utterances were most characteristic, and the personality of each individual was established to my satisfaction by many of them being afterwards photographed in London and Washington, in accordance with promises given through Mrs. de Wolfe, and also by their materialising in New York in my presence. No less than sixteen of my own relatives and friends gave me unmistakable proof of their presence by controlling the medium and giving descriptions, familiar gestures, and various other tests, thus guaranteeing to a great extent the *bona fides* of those not personally known to me.

On the particular occasion when John Wesley came, the medium's personal guides, Bishop Phillips Brooks and Mrs. Booth, had given counsel and advice, and were followed by Miss Tucker, better known by her *nom de plume* of "A. L. O. E.," who desired me to forward her loving message to a lady who formerly had worked with her in the missionary field in India.

Shortly after the medium exclaimed: "Oh, I see two men coming. They look quite old-time style. I sense they are John and Charles Wesley. John wears something white round his neck. Charles was not so aggressive as John." At this point she was controlled, stood up, and commenced:—

"Brethren, I present myself before you to-night as a brother, feeling as I do a near kinship, in that I have reason to know that I shall be associated with you in part at least of your future work. I was not a disbeliever in spiritual phenomena, but I had not the grand opportunity that you have of learning the truth by prolonged investigation of the familiar appearances and gestures of personal friends, yet my common-sense would not let me doubt what seemed to me to be facts which, if found in any other walk in life, would not be doubted for an instant; and moreover, I could plainly see, as every other reasonable man should be able to do, that if we gave up the belief in the possibility of the appearance and contact of spiritual beings with mankind, we verily gave up our belief in the Bible itself. Therefore, as a fairly reasonable immortal being, I could choose no other part and be honest. I was called, as you know, and am to this day, 'The Father of Methodism'; and naturally my first thought would be directed to the members of that body if I saw a great need—as I certainly do. Therefore I am most anxious to lift up my voice in order that I may be able to enlighten their darkness, to reclaim their backsliders, to breathe upon them a benediction of peace and goodwill from the spirit friends whom they, I am sorry to say, shut out entirely from their environment.

"There was great need, brethren, in the time long gone by, when I took a much-needed stand and came out from much of the old fixed thought in the Episcopal Church. Did I say there was great need? Need I say that I am impressed with this fact, that there is as great need to-day to take a stand for as great a truth, nay, a greater truth, than I stood for then.

"I proclaimed, and rightly so, the free love of God for all His creatures. I am glad to say I taught there was free grace for all; not one creature whom God has made had to be left out, and I rejoice to-night in knowing that that step was inspired. I rejoice in knowing that I was helped, for it was a fearful battle, and the odds were against me; but, thank God! I triumphed, as every good man shall triumph if he has the truth to proclaim and a conscience void of offence. Now, brethren, I come to take part in another great reform. It shall not take the name of any man, as I am glad to know the day is past when intelligent men and women shall band themselves together under any one man, whom they are so prone to set up as an idol. This, as you know, is often fatal to the idol; but I rejoice to-night that I am called to take a part in the great cause of Spiritualism, for no better name can you or I find for it. Despise it as men will, ridicule it as they may, yet it symbolises in its very structure the grandest truth that has come to man since the Great Teacher made His advent on this old earth; and I, John Wesley, speaking

to you to-night, congratulate you that you have enlisted under its banner, which is, 'Truth without fear of consequences.' It means more than you for the moment think it does—it means that the new truth which it teaches is a spiritual one; it means that when we worship the Father we must worship Him in spirit and in truth. In its highest sense it stands for all that is good, true, and lovely in God's universe. It embraces all; nothing is left out that ought to be there. It is the broadest term that can be used to express spirituality. Compare it with any other of the so-called 'sects' and you will find that each name as it comes up before you presents aspects of narrowness, littleness, bigotry if you please, and uncharitableness—which is the worst of all sins. There are, as you know, many different sects, hundreds of them, all under the name of Christianity, all possessing their little differences and creeds, which shows how small men's minds are. The attitude of Christians is far too often that expressed in the phrase, 'We are the people, all others are heathen.' The same spirit is observable in all the religions which have had their origin in the teaching of one particular man. I have compared the whole world, as far as man-made religions are concerned, and I find that in them all the original ideas have been corrupted. Spiritualism, however, claims no creed; it despises no man because of difference of opinion; it teaches the very essence of spirituality in that it proclaims in triumphant tones the Fatherhood of God and the Brotherhood of Man. It takes out, if you please, all that is good in all the religions, and there is not another on the face of this earth that does the same thing. It despises nothing that has within it a kernel of good, but on the contrary, it claims for humanity, and rightly so, its supreme heirship. It takes away the old idea of the nothingness of man, and puts him in his proper place by proclaiming him a son of God. Its charity embraces all peoples, all kindreds, all tongues; it seeks to elevate the human race as no other religion has ever done, by bringing facts to prove the faith that is within us. It seeks to take away the fear of death, in that it bridges the gulf so-called between earth and the spirit world by bringing to the side of mortals, and within their consciousness, the presence of the loved ones gone before. It restores to earth and makes it a reality, the symbolic ladder that Jacob saw in his spiritual vision. It places within the reach of every mortal the means by which everyone may prove its facts for himself. . . . It furnishes examples every day, if necessary, of the spiritual law by which spiritual beings are able to demonstrate their presence in the midst of their friends. It is therefore a universal religion; one that embraces all mankind—it can do no less. It is as far-reaching as the love and mercy of God can make it. It reaches down to the lowest, and rescues from the bottomless pit the most benighted soul. It stands for the grand old spiritual law of progress towards all that is good, merciful, just and right; and, lastly, it proclaims to every child of God throughout the wide universe that the Father's mercy is everlasting, His love unbounded, His goodness past all comprehension, His wisdom infinite, and His glory celestial.

"Brethren, I am glad that I have been able to express some of the thoughts which are burning within my spirit, and in so far as I can reach humanity with heart and voice, I shall endeavour to carry to them this glad gospel of the union between the worlds in the fellowship and communion of the spirit. I shall endeavour to proclaim, as I say, the truth as I know it, as you know it, and much more than you have at this time any conception of. It is necessary for the people to be first educated in the A B C; but if they only get that it will be sufficient to turn their thoughts towards heavenly things, towards the future life; to understand that as they live here so shall be their future, that for every wilful sin they will have to atone and pay to the very last farthing, even though they do it in tears and misery as many have to do, for it is a spiritual law which cannot be broken that everyone shall atone, in themselves for themselves, for their deeds wilfully done and consciously performed.

"To me this is a wonderful moment; it marks an epoch in my life's work. A little different from what I have done formerly in spirit, and yet I hail it as a glorious opening in which I shall be able to do much good. It is not a question of coming out of the Evangelical Church and proclaiming free grace. They have got that, and it has done away to a large extent with that terrible idea that only a few were elected to eternal life, which was a foul blasphemy on the Eternal Father. Having eyes they shall be

(Continued on next page.)

SPIRITUALISM AND PSYCHICAL RESEARCH.

By GEORGE E. WRIGHT,

Organising Secretary of the L.S.A.

An outside observer of the present condition of affairs in regard to psychical research, using that term in its widest sense, could not fail to be struck by an apparent anomaly.

He would see before him two bodies of people, both of them interested in psychical research; on the one hand the Spiritualists, and on the other hand the Society for Psychical Research. He would have expected to find that as both of these bodies had a common interest in investigating and proving the reality of psychical phenomena, they would be working in harmony as far, at any rate, as they had common ground. If, however, the inquirer went further, he would find that this was very far from being the case, for the perusal of such an article as that of Sir Arthur Conan Doyle's in *LIGHT*, March 18th, 1922, would show him that so far from there being harmony, there was much dissonance, indeed even a degree of antagonism between the two parties.

It may serve a useful purpose, therefore, to state concisely what are the general feelings of Spiritualists as to the cause of the present situation, in the hope that this article may be followed by a statement from some officer of the S. P. R.

I venture to undertake this task, both because my official position with the London Spiritualist Alliance gives me a special opportunity of gauging the opinion of Spiritualists, and also because, being a member of the S. P. R., I am able to appreciate its point of view.

The complaint of the S. P. R. may, I think, be stated in a few words; it is that organised Spiritualism, which has undoubtedly and quite naturally a very considerable influence over mediums, endeavours to deter those persons from submitting themselves to S. P. R. experiment. Speaking generally, this statement is substantially correct. The point at issue is therefore to determine what justification there is for such an attitude, for I am sure that no Psychical Researcher will allege that this attitude is dictated by petty jealousy, still less by an actual desire to hinder the work of the S. P. R.

The causes are in my opinion several in number, and if a clear view of the subject is to be obtained, it is necessary to enumerate at least some of them. First, we have the legacy of the past. It was very clearly laid down by the first President of the S. P. R. that the Society wished to keep itself clear of the investigation of phenomena produced under Spiritualist auspices. Although I would be the

last to depreciate the great and signal services which the late Professor Sidgwick rendered to Psychical Research, yet it is impossible to deny that he cordially disliked the idea of professional mediumship in any shape or form. You may read his presidential addresses, or his other numerous contributions in the early numbers of the "Journal" and the "Proceedings" without finding a single remark of a cordial or kindly nature about Spiritualism. There is, rather, a general condemnation of professional mediumship. This attitude of Professor Sidgwick has naturally left a marked impression on the point of view of those older members of the Society who carry weight in its councils, and to this day the S. P. R. adopts only a very slightly more liberal attitude. Its method of approach to any medium is always one of implicit suspicion. It is here that the S. P. R. makes a signal error. Had they the experience of Spiritualists as to the psychology of mediumship, they would know that this method of approach can only, except in rare cases, meet with a refusal. The reasonable and proper course in such a delicate matter as the investigation of a medium, is to offer to investigate him under such conditions as those with which he is familiar, and which he will readily agree to, and to frame the technique of the experiments so that positive results shall be obtainable under those conditions. This is generally possible if sufficient trouble is taken to really study the medium. Mediums will certainly continue to refuse to submit to S. P. R. investigation until that Society sees fit to entrust its researches to persons who are capable of taking a broad and sympathetic view of the special psychological conditions which are the invariable accompaniment of psychic gifts. But then, of course, sympathy is unscientific!

Another thing which provokes the hostility of Spiritualists is the manner in which their own researches are ignored by the S. P. R. When a medium has been under observation for years by Spiritualists of integrity and competence, it is unreasonable for the S. P. R. to expect that they should be allowed to go all over the same ground which has already been covered by others. And it is also unreasonable that the S. P. R. investigators should, as they invariably do, publish the results of their own investigations, without any reference to the investigations of Spiritualists on the same medium, which have preceded theirs.

The assumption that the S. P. R. alone contains qualified investigators, and that the investigations of Spiritualists are worthless, has simply resulted in the very reasonable and natural rejoinder from the Spiritualist, that he will not help the S. P. R. So unless, and until, the S. P. R. are prepared to accord to the work of Spiritualists the same consideration and recognition that they accord to that of their own observers, co-operation is clearly impossible. No

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hold, and having ears they shall hear, and having understandings they shall believe. Farewell! Farewell!

Then followed a spirited address from Charles Wesley, who expressed a wish to be able to rewrite some of his hymns, etc. He then gave place to his sainted mother Susannah, who referred in affectionate terms to her sons and the work they had been permitted to do.

This was the first time any one of them had spoken through, or been seen by, the medium. Though my father and mother were members of the Wesleyan Methodist Church for over fifty years, I had not read the "Journal" of the founder until after this memorable sitting, and was surprised to find that he was a firm believer in spirit manifestations. Most of us have heard of the then mysterious knockings at the old Epworth Parsonage in 1716-1717; these, the forerunners by 132 years of the more celebrated communications at Hydesville, U.S.A., created wondering astonishment and alarm throughout the country side; they always commenced at the same hour, and when challenged by Mr. Wesley, sen., to reproduce his usual door knock, it was imitated exactly. His daughter Emilia, who christened the disturbing visitor as "Old Jeffrey," writing to her brother Samuel, observed that she had been too much inclined to infidelity, and she "therefore heartily rejoiced of having such an opportunity of convincing myself past doubt or scruple of the existence of some beings besides those we see." Sensible woman, to so soon grasp the fact of spirit return! And yet two hundred years have passed since then, and alas! so many have yet to learn this truth. Some thirty-four years after, she wrote to her brother John to say that "Old Jeffrey" always visited her on any extraordinary new trial or affliction. Southey, in his "Life of John Wesley," says of him:—

"He believed in the ministry of both good and evil angels, and said: 'For certainly it is as easy for a spirit to speak to our hearts as for a man to speak to our ears.' It was Wesley's opinion that there is a chain of beings advancing by degrees from the lowest to the highest point, from an atom of unorganised matter to the highest of the arch-angels."

Southey sums up this, however, by saying: "In the history of this remarkable man, nothing is more remarkable

than his voracious credulity!" Shrewd and far-seeing, John Wesley was wiser than his biographer, for in his "Journal" he wrote:—

"The opponents of religion well know that the giving up of witchcraft* is, in effect, giving up the Bible; and they know, on the other hand, that if but one account of the intercourse of men with separate spirits be admitted, the whole castle in the air (atheism and materialism) falls to the ground."

Wesley gave an account of his four days' interview with a good and pious woman who had been a clairvoyant from childhood, thus showing the importance the busy evangelist, who could only give a couple of hours to Dr. Johnson, attached to the subject. She evidently was a natural seer, for she said:—

"I used to see them either just when they died or a little before. I saw many of them by day, many of them by night; but those that came when it was night brought light with them. I observed all little children and many grown persons had a bright glorious light round them, but many had a gloomy dismal light and a dusky cloud over them."

Of another lady Wesley said: "I was convinced likewise that she had frequent intercourse with a spirit that appeared in the form of an angel, who told her many things before they came to pass." His brother Charles also shared his comforting belief in the ministering ones, for in one of his sermons he said:—

"By their wisdom they discern whatever either obstructs or promotes our real advantage; by their strength they effectually repel the one and secure a free course to the other; by the first they choose means conducive to these ends, and by the second they put them into execution. . . . It is not unlikely that we are indebted to them, not only for most of those reflections which suddenly dart into our minds we know not how, but for many of those which seem entirely our own."

John Wesley's last words on leaving the body were "Farewell! Farewell!"

* The old term for mediumship.

SPIRITUALISM AND PSYCHICAL RESEARCH.

(Continued from page 413.)

more could you expect the University of Birmingham to co-operate with the University of Manchester in a piece of scientific research, if Birmingham refused to acknowledge the work which had been done by Manchester on the same subject.

The assumption of the S. P. R. that it is the sole arbiter of competence in psychical investigation receives confirmation in the last issue of the "Journal," where (p. 283) the Editor lays it down that those giving evidence in regard to psychic photography must satisfy the S. P. R. that they have a sufficient knowledge of the subject.

I would repeat that if the S. P. R. desires any help or co-operation from Spiritualists, they must abandon this claim to consider themselves as the sole authority in regard to competence of investigation, and they must recognise that there are men and women in the Spiritualist movement whose experience, integrity and powers of observation are at least equal to those of any member of that Society.

Another thing which causes Spiritualists to dissuade mediums from S. P. R. investigation lies in the ignorance of that body of a fact which every experienced Spiritualist knows perfectly well, viz., that the results of any experiment are enormously influenced by the experimenters themselves. If they are physically or psychically unsuited to the medium the results will be bad. This, however, is too fanciful and unscientific a consideration for the S. P. R., and there is no record of any of their sittings in which any trouble was taken to insure the suitability of the sitters. A reference to the experiments with "Eva C." will abundantly prove this point. Until the S. P. R. can recognise the simple fact that the success or failure of sittings depend very largely indeed on the sitters, they really cannot expect that experienced Spiritualists will encourage sensitive mediums sitting with persons who have not learnt the A.B.C. of psychological experiments.

Another thing to which mediums and their friends may reasonably take grave exception is the fact that the S.P.R. publishes its results of experiments without reference to the medium himself. It is surely mere courtesy, to say nothing more, that before any report of any experiments with a medium is published in the Journal or the Proceedings, that report should be submitted in draft to the medium, or to the person under whose guardianship or direction he or she is, and his assent thereto obtained. Alternatively, if that assent is not given, the medium or his representative should be allowed to publish, along with the S.P.R.'s report, his own statement of the facts. It is this point of view, which looks upon the medium, not as a fellow experimenter, but as mere subject matter for experiment, that has perhaps, more than anything else, aroused the dislike of Spiritualists for the S.P.R. and its methods. Furthermore, in the case of a medium, who may think, whether rightly or wrongly, that with the S.P.R. he will not be in considerate hands, the S.P.R. should surely allow one or more Spiritualists, whom the medium knows well and trusts, to form part of the Investigating Committee. This would indeed be a mere matter of courtesy for the assistance which the Spiritualist had given in inducing the medium to submit to the tests.

I have detailed a few of the reasons for the present state of affairs. If the S.P.R. wishes to investigate the phenomena produced by the various sensitives who now work under Spiritualistic auspices, I think I may say that Spiritualists as a whole are prepared to co-operate, if the S.P.R. will comply with the following reasonable conditions:—

1. That test conditions shall not be arbitrarily imposed, but shall be framed as the result of consultation with the mediums, their "controls" and their Spiritualist friends.
2. That in all cases one or more Spiritualists who are in sympathy with the medium shall be present at all sittings.
3. That no publication of any report of an experiment shall be made until it has been submitted to and concurred in, by all persons present at the sitting, and by the medium himself, or in the event of an agreement not being reached, that the medium and any or all of the Spiritualists present at the sitting shall be at liberty to issue their own report, which shall be printed with the report of the S. P. R. investigations, in the same number of the "Journal" or "Proceedings."
4. That every account of the series of experiments with any medium shall be preceded by a précis of the previous experiments held by Spiritualists with the medium in question, giving reference to the original sources where particulars of those experiments can be found.

It is well known that there are a large number of Spiritualists who look upon the S. P. R. as hostile to their movement. Some of us, such as myself, have hitherto deplored this hostility, and have felt that it was due to misconception. But if the measure of co-operation which I have outlined is refused, the result will inevitably be to alienate from the S. P. R. the sympathy of those who feel as I do; and to drive us most reluctantly to the conclusion that the S. P. R. has to be looked upon as a body whose first aim is not the impartial investigation of phenomena, but the discrediting of Spiritualism.

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Conducted by the Editor.

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We do not hold ourselves responsible for manuscripts or photographs unless sent to us in registered envelope, and all communications requiring a personal answer must be accompanied by a stamped, addressed envelope for reply.

NOTE.

Will intending enquirers study this page in order to see that any question they propose to send has not already been answered. We are always glad of comments or of information that may usefully supplement the answers given.

IS PSYCHIC INVESTIGATION UNHEALTHY?

E. P. GLEN calls attention to the fact that many people find Spiritualistic enquiry unhealthy. He himself finds there is something morbid and unwholesome about it. Is there any reason for this? There is nothing morbid or unhealthy about Spiritualistic research in itself, but much depends upon the attitude of the investigator. Undoubtedly some people cannot get away from the idea of Death with all its ancient mystery and gruesomeness. As a consequence, the charnel-house atmosphere surrounds all their thoughts of the departed. Having no wedding garment they may not take part in the rejoicings at the marriage festivities of Physical Death and Spiritual Life. Let E. P. Glen drop the shroud and, donning the wedding garment, realise that his friends are alive, that their thoughts and dispositions are, so far, very little changed. He will then find nothing more morbid about learning from them of their present condition and surroundings than he would if they had gone to New Zealand.—F.

THE CHURCH AND PSYCHIC SCIENCE.

M. D. asks: How can we best make the Church understand the importance of psychical research, seeing that so many clergy oppose it so strongly? From time immemorial the Church, as a whole, has opposed every advance of science. The opposing clergy may be roughly divided into two groups: those who oppose on the plea that research is against God's law and desire, and those who believe that advanced knowledge would be dangerous for the masses. Those of the first group can only be convinced by realising that Man, having been made in God's image, must claim his birthright. Further that having been promised by the Christ equal powers with Himself, a man may not tie up his talents in a napkin. Seed which is hoarded cannot increase and must ultimately perish. Man may expect to reap double what he sows, but he must sow. Those of the second group have some reasonable ground for their fears. Too little knowledge is a dangerous thing. It should be the privilege of the clergy to direct and distribute a tide of

knowledge which they cannot stem. To do this they must study and keep abreast of the discoveries of science. I fear the real reply to the question must for the present be "You can take a horse to the water, but you cannot make him drink."—F.

PROOF OF HUMAN SURVIVAL.

W. M. BROWN asks: Can the evidences of psychical research be regarded as absolutely proving the fact of human survival after death? What is "proof" to one is not of necessity proof to another. The S.P.R. is still trying to make the subconscious mind responsible for all and every manifestation of psychic power. They maintain a discreet silence as to the ultimate fate of this elusive miracle-worker. On the other hand, the great scientific minds of the world, as Crookes, Lodge, Barrett, Lombroso, Flammarion, De Rochas and a host of others, travelling along the various paths of regular science, have found that these paths all converge, bringing them to that Cinderella, Psychic Science, which turns out to be Queen of them all, since she holds in her hand the key which opens the grim portals of Death. Through this barely-opened door, these men of great minds have glimpsed enough to realise and agree that man's life on this earth is but one of probably many steps in his evolution.

ANTAGONISTIC SITTERS.

"COLONEL."—A whole book might be written on the subject of mental influences in psychic phenomena. We can only offer a few reflections. First, then, it is not true that manifestations require an attitude of "submissive acceptance." There are many instances of convincing phenomena happening in the presence of highly sceptical people, and, on the other hand, we have known cases where "believers" by their very presence at a sitting have shut off any possibility of manifestations. So you see it is a question that goes deeper than mere attitude of mind. To us it is a matter of what might be called the chemistry of personality. Another consideration is the quality of the medium. A well-developed medium of stable character can resist adverse influences of a kind that would completely upset a psychic of a more impressionable kind with only a mediocre gift. Eusapia Palladino said of herself, "I am like a piano. If you play well on me, you get good music; if you play badly you get poor music." There is some truth in this, but we much prefer the type of medium who is not a mere passive instrument but can exercise self-control and self-direction. There are such mediums.

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"May I congratulate you on the continued improvement of your journal. In these remote parts LIGHT is more than holding its own, it is gaining ground."—The Rev. GEO. NASH (Cornwall).

ANSWERS TO CORRESPONDENTS.

B. LEFTWICH.—The dream must be judged by its results, which appear to have been very beneficial to you. But it would have no particular interest to others than yourself and your friends, so we could not publish it.

F. H. C.—Thank you. We will try and use the lines you send. We are grateful for your appreciation of LIGHT. Excuse a personal letter. We are exceedingly busy nowadays.

NEW PUBLICATIONS RECEIVED.

"At the Moment of Death" (Part II. of "Death and Its Mystery"). By Camille Flammarion. T. Fisher Unwin. (10s. 6d. net.)

SUNDAY'S SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—Sunday, 11.15. Mr. Cowlam; 2.45, Lyceum; 6.30, speaker to be arranged. Croydon.—Harewood Hall, 96, High-street.—11 and 6.30, Mr. Percy Scholey.

Brighton.—Athenæum Hall.—11.15 and 7, Rev. J. Ward; 3, Lyceum. Monday, 8, healing. Wednesday, 8.15, Mrs. Ormerod.

Holloway.—Grovedale Hall, Grovedale-road (near Highgate tube station).—Saturday, 7.30, whist drive in aid of Building Fund. Sunday, 11 and 7, Mr. A. Punter (of Luton), address and clairvoyance; 3, Lyceum session. Monday, 8, developing circle (members only). Tuesday, 3, Mrs. Blanche Petz (Stoke-on-Trent) will conduct special afternoon meeting for ladies (clairvoyance only); admission by ticket (limited number). Wednesday, 8, Mrs. E. A. Cannock, address and clairvoyance. Free healing: Thursday, 5-7, children only; Friday, from 7, adults. Saturday, Lyceum outing to Broxbourne; apply for particulars.

St. John's Spiritual Mission, Woodberry Grove, North Finchley (opposite tram depot).—7, Mr. R. Bush. Wednesday, 8, spiritual healing class, Mr. Harold Carpenter. Thursday, July 6th, 8, service with clairvoyance by Mrs. Barckel.

Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mr. Sturdy. Thursday, Mr. Clarke.

Peckham.—Lausanne-road.—July 2nd, no meetings. Thursday, 8, Mrs. A. Jamrach.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (Down Side).—Sunday, July 2nd, no service.

Worthing Spiritualist Mission.—17, Warwick-street.—July 2nd, 6.30, Mrs. Paulet. July 5th, Mrs. Paulet.

St. Leonards Christian Spiritualist Mission (bottom of West Hill, St. Leonards-on-Sea).—To-day, Saturday, psychometry. Sunday, services at 11 and 6.30. Monday, 3, clairvoyance.

London Central Spiritualist Society.—144, High Holborn (entrance, Bury-street).—Friday, June 30th, 7.30, Mrs. C. Hadley. July 7th, 7.30, Mrs. Crowder.

MRS. JOY SNELL, author of the "Ministry of Angels," will minister to the sorrow-stricken and others in need of spiritual help, at 37, Westbourne Park-road, between 3 and 6 p.m., Wednesday and Sunday excepted, by appointment only.

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THE MEMORIAL ENDOWMENT FUND.

May we take this occasion to renew an appeal recently made in "Light"? When, two years ago, the Alliance bought its present premises, No. 5, Queen Square, it also (having in view the probable need for further expansion) negotiated with the owner for the possession, later on, of No. 4, paying a deposit on the purchase money. Funds will be needed to complete the purchase at an early date, and with this object in view it has been deemed advisable to revive the Memorial Endowment Fund, originally started by supporters of the Alliance in grateful remembrance of friends and relatives who had fallen in the War.

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NOTES BY THE WAY.

We plod on our way with a smile,
For the stars show the passing of night,
We've our feet in the mire for a while
But our eyes are turned to the light.

LUCIUS.

PSYCHIC PHENOMENA AND HUMAN SURVIVAL.

We have noted in some quarters a certain impatience with Professor Richet's refusal to accept the idea of human survival of death, even though he admits, nay, affirms, the reality of mediumistic phenomena. Frankly, we do not share in this dissatisfaction, while not for a moment wavering in our conviction that the existence of a spirit world and of spirits is overwhelmingly proved, not solely by the phenomena of Spiritualism but also along the lines of reason based upon observation of the phenomena of Nature and of human existence. To us psychic phenomena are supplementary and confirmatory rather than fundamental in themselves. As regards the attitude of Professor Richet and other scientists who accept the reality of supernormal faculty without giving assent to the major proposition of spirit-control, we feel no inclination to protest. We think they have taken an important step and that the second step will be achieved in due time. We would rather see this ultra-caution (for so it appears to us) than that facile acceptance of the whole subject, which is too often followed, when difficulties arise, by a sudden recoil in which the too-ready believer rushes to the other extreme of bewilderment and blank negation.

PROFESSOR RICHEL AND SIR OLIVER LODGE.

In the current issue of the "Revue Metapsychique," the journal of the International Metapsychic Institute, Professor Richet replies to the article by Sir Oliver Lodge, already noticed in *LIGHT*, affirming the spirit hypothesis. As we shall have more to say concerning the matter, especially if Sir Oliver publishes a rejoinder, we do no more now than make a glancing allusion to it. Professor Richet writes in the same fine spirit of

courtesy shown by his opponent in the debate. He recognises that on the facts he and Sir Oliver are in complete harmony. The facts are true, authentic, unassailable, he says (a hard nut, this, for the materialists who deny them *in toto*); but he joins issue with Sir Oliver Lodge on the interpretation to be based upon them. He cannot disengage the idea of conscious life from the physical brain. He regards the idea of a superphysical brain as having no warrant in science. He refers to the rarity of the instances which are held to prove human survival. Perhaps the instances are more numerous than he supposes. He alludes to the great amount of nonsense which emanates from mediums. We are at least as familiar with this as is the Professor, but are not dismayed by it. It is only a phase of the work of clearing the ground for plain communication. We see the process at work, and are content to persevere.

SLATE-WRITING.

Mr. George Calton, of Florida, U.S.A., sends us the transcript of some slate-writing messages received through the mediumship of Mr. Keeler, the American slate-writing medium. Some of the communications appear to be evidential, but without a full knowledge of the facts we are unable to pronounce upon them. Amongst the messages, however, is one that bears generally upon the conditions of slate-writing, and this we reproduce as it throws light upon one of the problems of the phenomena. It runs as follows:—

I am present. I wish I could explain to you our method of writing understandingly. It is hard to do it. We do not hold the pencil in our hand and write as you do, but we use the bit of pencil as a nucleus, drawing from it and precipitating the writing upon the card. This is why the writing is not always in the handwriting of the signer, and is not at all times the same by the same person, for the varying conditions of the different times of the writing will change the chirography greatly.

This is at least suggestive, as a possible explanation of some of the peculiarities of slate-writing.

ANIMA.

I am the wind that labours still
To cleanse the world of all disease;
I am the sunlight on the hill,
The moonlight bloom of memories.

I am the night whose velvet wing
Lies gently on your bleeding woes;
And I that small and perfect thing
The vermeil petal of a rose.

I am the cold that covers death,
From me are heat's elations sprung;
I am the spirit's secret breath;
Through me the ancient years are young.

I am the present and the past,
Without me nothing was, or is,
Or will be; I am first and last,
The quenchless fire of bale and bliss.

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(Continued from page 403.)

July 6th, 1919.

THE NEED FOR REFORM IN IDEALS.

"The Churches, on this anniversary of peace, are taking up a duty, which if performed earlier, might have prevented the war, just ended, from ever taking place. For this end, the churches of all the combatant nations must it is true, have been at one in preaching peace, and I am afraid that even now, and were our nation to lead the way, the other countries would hold aloof. But as regards the Churches in England, it is a crying reproach that peace propaganda was not commenced long ago. The clergy have been insisting on unimportant points of dogma, and have not seen that they were but as mice gnawing at a marble pillar and thinking they were able to overthrow the cathedral. Just now social evils and necessary reforms are referred to from the pulpits more than formerly; but unless each individual man and woman insists on this practical teaching being given, it may again lapse. What then should be the ideals put forward? One broad doctrine should replace worn-out creeds: the belief in God, immortality, the continuity of life, and automatic results in the future world according to the life led on earth. The education of the young should not be only in book-learning, but to build up a high moral character and sympathetic nature, and one which will tolerate neither cruelty, injustice, nor double dealing and falsehood. Class distinctions should, as far as possible, be abolished, and a man should be made welcome in the home of another above him in social rank, should he be of a refined nature and have the same ideals and aspirations. Unless the law of universal brotherhood be thus carried out, class will still war against class, and bitterness of feeling result. Extremes of wealth should be discouraged, and a more even standard of living aimed at, so that no one should absorb for himself wealth or property taken from the just share of others. All men must look upon themselves as trustees of the nation's welfare, and it is not enough to till one's own particular acre and leave a neighbour's field to run wild, especially if the neighbour is sick, or poor, and his work is neglected through no fault of his own. No one works alone or is unimportant. Everyone has his share, and according as each one does his part, so does he help forward or retard the march of the true progress of his country. 'Culture'—expressing what is now best known by that term—has been proved possible under circumstances of moral decay, and men must therefore not fall into the error of so educating coming generations as to produce a race, clever indeed, and proficient in worldly knowledge, but unsympathetic, heartless, and with low ideals of life. From all such may God preserve the nation!"

July 27th, 1919.

IS HUMANITY CAPABLE OF PERFECTION?

First we have to define perfection, and I should describe it, in this relation, as the absolute unity of matter and spirit, so that spirituality shall permeate all that is physical. When spirit shall guide matter there will then be a more perfect life on earth than is possible under present conditions. We see the flesh warring against the spirit in the affairs of everyday life in your world, and it is difficult to conceive that a true amalgamation can ever take place, yet without this the perfect life is impossible. How then can even a commencement be made to approach this counsel of perfection? In the first place the all-powerful desire of the human race for material advancement on earth must end, and instead they must aim at a progression which shall extend to the next world as well. When men can live for the future they will enlarge their outlook, and it will no longer be possible for them to live selfish and sordid lives, looking to the mere satisfaction of bodily wants, but they will feed the needs of the spirit, and will in this way train their spiritual nature to dominate the material and lower one. It will be some time before even a beginning is made; for at present there seems small desire for a comprehension of spiritual things. There are times on earth when men seem plunged in selfishness. We admit that there are great deeds of mercy, heroism, and self-sacrifice to set against this, but now that the call for them has somewhat lessened, what is to be the outcome? Will those who

have given time and money without stint, find other channels for alleviating the sorrows of their fellow-men? Will the heroes of the battlefield show the same courage in private life? Will those women who have risked their lives as nurses, do so still? Or will all these, as in many cases we fear they do, say that they have done their part, and are now free to use their money or time for their own enjoyment and pleasure? Some will do so, but we hope that the majority who have done good work during the war will continue it even though the direction of it must be altered. But what of the enormous number of those who were not called upon for any special sacrifices during the war, or possibly even profited by it financially? These it is whom we want to reach and change. They are careless of the morrow, and what the morrow may bring, for their one idea is to make money and enjoy what they think is the good of life. But what satisfaction can there be in a life lived only for earth? which asks for retribution for careless living, and for the payment of a debt incurred on earth, but which must be liquidated with interest in a future world? Do such men never think what their remorse will be for past faults and failures? Never, I believe! Such people are utterly oblivious of anything but the immediate present, and so they will continue to be, if left to themselves, until the putting off of the earthly garment gives them a rude awakening. How then is the future of the race to be improved? Only by the spread of the knowledge of the real truths of life. We who have passed over cannot throw stones at those still on earth, for many of us were as careless in our time as they are now, but we have had to pass through the waters of affliction here, and we wish to warn others lest they meet with a similar fate. We have made progress, but we had first our bitter time of remorse and self-blame. We have had to work out our own salvation, and had we been warned while on earth, we might have chosen the better way, and made the lives of our fellow-men, as well as our own, happier. Children should be taught the true facts from their earliest years, and be educated in habits of responsibility and conscientiousness; but for this end the teachers themselves have yet to be trained, and therefore, as a commencement, the adults must be taught the truth. Every man or woman gained over becomes a power for good, and therefore do not relax your efforts, but persevere."

August 3rd, 1919

THE POWER OF LOVE AND OF THE SPIRIT.

"The spirit is love, and love is the spirit. Until the spiritual part of man is so developed that love permeates all his thoughts and actions he cannot be said to be spiritually-minded; but when love has taken possession of his nature, then spiritual qualities develop. On earth the material things so rule life that this is difficult, and the spirit is dwarfed and stunted in its growth; but when once the earthly body is cast off, and the spirit ascends to a higher level, progress is more rapid, especially where there has been true effort made on earth to attain to the higher ideal. We are often delighted to see the change that comes over a man when he no longer finds himself weighed down by the trammels of earth, but feels that his spirit can soar to heights hitherto undreamt of. When the spiritual element has once got the upper hand over the remnants of the old material outlook, then there begins to grow up the deep love for all living and sentient creatures both human and animal, which we who have been longer in this atmosphere of love have already made our own. If we come in contact here with a hardened sinner, whom on earth we should have loathed and despised, we only see his misery and despair. If he is still unrepentant, and rails against his fate at being removed from earth, we pity him, for we see the terrible remorse he will have to undergo; and that the repentance and remorse must come before help can reach him. As long as a sinner does not recognise his sins, we cannot help him; but once let him do so, and our hands are no longer tied but can grasp him and draw him out of the pit of misery to which he has condemned himself. Even such men are easier to help than the self-satisfied so-called 'good' people, narrow in creed and unforgiving in nature, who have tried to do good according to their light, but whose light is but twilight, if not real darkness. They do not see that narrowness is in itself sinful. The only remedy

is for a number of similar characters to be brought together; then each sees the failings of the others, and finally they, too, recognise that they belong to the same category. Love can reach even them when they acknowledge their need of help; and so it is that this universal love of ours can descend into the darkest places of guilt and woe and rescue those who are plunged in despair, who are hardened at first by what they think undeserved misfortune, and who have been, for the time, hide-bound in old errors and beliefs."

August 10th, 1919.

THE EXPERIENCES OF LIFE.

"It is in some ways easier to develop spirituality on earth than to commence here, for if it has not been cultivated before, it will be like beginning to learn a new language to develop a new nature in the next world. But sometimes on earth it is difficult to say where duty lies—whether in allowing the spiritual to dominate the material or the reverse. In each special case we think a just decision can be arrived at if a little time is given for consideration before taking definite action, and when it has been made a habit to consider the spiritual as well as the material aspect of any case, then each decision will become easier than the last. Now, what should be the experiences and lessons of earth to fit mankind for the world to come? In the first place he should learn the charity which is love; for a man who loves his fellow-men is not likely to judge them harshly or to take advantage of them in any way. He will not be keen to find out their faults, but rather the good qualities which most possess in a greater or less degree. Next, he must learn not to be obsessed by the material aspect of life, but to give the spiritual its due place. Then he has to learn that firmness of character is essential. He must not be firm on one occasion and give way on the next. I mean, he must fix his standard of right and wrong once for all, and not be tempted to deviate from it. A man who is befogged between right and wrong cannot act firmly, for he will be swayed by others. Also, he must so order his life as to prove to others that the standard he has set up is the highest and best one. It is little use to march under a banner if you do not hold it aloft for others to see. Those who, in their inmost souls, are convinced of the continuity of life, and the possibility of communication between the two worlds and yet do not acknowledge their belief, are acting a cowardly and unworthy part. All the traits of character which should be cultivated in earth life will be of the greatest help in the future life, for love and charity, firmness and steadfastness of purpose are needed in our world, and we should be badly off indeed if every released soul who comes over had to learn these qualities for the first time here. Men need not consciously prepare for the future world in practising virtue for the satisfaction of their own conscience and the good of their fellow-men; and indeed they are praiseworthy if they live the good life without premeditated idea of ultimate reward. Some pass over without either belief in, or knowledge of a future world at all, but if they have done well on earth, according to their powers and opportunities, they are prepared for entry into our world and can at once join in its work and activities. I think the reason why some of the best men and women have never put before themselves a picture of Heaven, was because their large-heartedness would not allow them to accept the conventional idea of a Heaven from which more than half of their fellow-creatures would be banned. They prefer to wait and trust, rather than accept a creed which goes against their sense of justice and mercy."

(To be continued.)

THE LATE DR. ELLIS T. POWELL—A SUGGESTION.

The Rev. Ellis G. Roberts writes:—

Circumstances have hindered me hitherto from adding one to the many expressions of appreciation called forth by the death of Dr. Powell. I shall refer only to certain matters as to which I may perhaps have special qualifications for forming a judgment. One is his astonishing capacity for scholarship as displayed in his treatment of New Testament topics. Greek was but one of the many subjects which engaged his attention during the leisure hours of an exceptionally busy life, but his proficiency in the language was greater than that possessed by most graduates of my acquaintance, although their studies have been devoted almost exclusively to the classics. His studies in the Gospels were absolutely illuminating to myself though, I may perhaps be allowed to say, my shelves are pretty well crowded with school and college prizes.

I hope it may be possible to bring together some of the articles which Dr. Powell contributed to *LIGHT*, and publish them in book form. Such a book would be a most fitting memorial.

The other point to which I shall refer is his marvellous power of what I may call intuitional sympathy. This is a gift that is rare indeed, yet occasionally it may be found in combination with stalwart courage and powerful intellect. And then we realise what should be meant by "man."

IS THERE SUCH A THING AS "PSYCHIC SCIENCE"?

We confess to little sympathy with Sir E. Ray Lankester's protest against the inclusion in the "Outline of Science" of an article entitled "Psychic Science," by Sir Oliver Lodge. It is "disloyal to truth," he says, to use a work like the "Outline of Science" to lead an uneducated public to accept as science what is devoid of demonstration and rejected as highly improbable. Who is to decide as to what is highly improbable?

A STRAIGHTFORWARD STATEMENT.

Sir Oliver Lodge's article is a plain, straightforward statement of the position of this much debated question to-day. Why should not the "uneducated public" be told? If they are to be told nothing of science that is "devoid of demonstration," the volume now before us would be a much thinner one than it is. One of the most commendable things about this book is that we are told plainly where science, in the sense of actual knowledge, stops and theorising begins—whether it be in Physics, Chemistry, Biology, or Astronomy. Among the most praiseworthy features of the book is just its catholicity and its candour.

To accuse the editor, Professor J. Arthur Thomson, of disloyalty to science for the inclusion of this article, and to gibe at the "Publishers' appreciation of the commercial value of such stuff," is introducing into scientific regions the odium theologicum spirit. Science, like religion, is too apt to colour the glass through which things are seen. What is modern science but a verification of hypotheses based on observed phenomena, or experiment?

When we consider the enormous strides in various branches of science in recent years, and the novel phenomena in Physics, Chemistry, and, we may add, Psychology, that have come into view, there is every justification for the statement of Sir Oliver Lodge: that our existing scientific knowledge places no ban on super-normal phenomena. If the existence of such phenomena is admitted, then is it not our business to seek an explanation?

THE ASSERTED FACTS.

Sir Oliver Lodge very candidly says: "There may be some doubt as to what the asserted facts precisely are, but in so far as they represent reality it becomes necessary to examine their authority . . . and generally to seek to evolve a theory of mental activities beyond those known and familiar."

Whether the conclusions of Sir Oliver Lodge and other men are capable of demonstration or not, we think that most reasonable minded people will agree that it was incumbent on the editor of the "Outline of Science" to include such a statement as that of Sir Oliver Lodge on what is called "Psychic Science."

Professor Eddington the other day quoted a passage from Huxley: "Until human life is longer and the duties of the present press less heavily. I do not think wise men will occupy themselves with Jovian or Martian natural history." To-day, Professor Eddington tells us that notwithstanding Huxley's censure the most sceptical among us would admit that the observation of seasonal changes of what is presumably some kind of vegetation on Mars is a recognised astronomical pursuit. Thus do assumptions come and go; science has been built up on assumptions that serve their day and generation. If they are false they will be proved false in time and become discarded. If they contain a fraction of truth, the truth will grow and become capable of demonstration.

A FASCINATING WORK.

The first volume of the "Outline" ranges over many branches of science. Several of the fortnightly parts have been noticed in these columns from time to time, as they were issued. Part 16, just issued, contains a long and extremely interesting article by Sir E. Ray Lankester on "Bacteria—the Agents of Putrefaction and Disease." Probably no article in the book has been so well done.

We know of no existing work so calculated to rouse interest and curiosity in inquiring minds as this "Outline." It is not over-burdened with detail, the language is clear and free from technicalities, usually the bugbear in scientific books. The aim, admirably carried out, has been to give the reader some conception of how the problems of science are being solved—some of them in a way almost startling. Avoiding the usual text-book treatment, the object has been to convey to the reader the results and the inner meaning of scientific work.

—(Reproduced by kind permission from "John o' London's Weekly.")

Much energy is being directed on the earth in all its parts. There is scarcely a church or creed unstirred. It is the light being directed into the darkness, and it is a matter of very great responsibility to those who are still in training in the earth sphere. Let them be curious and very brave to see and own this light.

—VALE OWEN SCRIPT,

SPIRITUALISTS' NATIONAL UNION.

ANNUAL MEETING AND INTERNATIONAL CONGRESS.

The twentieth annual meeting and International Congress of the Spiritualists' National Union was opened on Saturday, July 1st, at Caxton Hall, Westminster. Throughout the day the business of the Union claimed the attention of the large assemblage of delegates from all parts of the country. The prominent officials were re-elected. Deep sympathy was expressed at the serious illness of Mr. Yates, the Secretary, which prevented his attendance.

In the evening at Caxton Hall there was a reception to the Overseas delegates and visitors. The President, Mr. G. F. Berry, occupied the chair, and among those on the platform were: Dr. George B. Warne (U.S.A.), Mrs. M. E. Cadwallader (U.S.A.), Rev. M. Beversluis (Holland), Mrs. A. Gobel-Nierstrasz (Holland), Mr. E. Delsart (Belgium), Chevalier De St. Marcq (International Federation, France), Senor Lopez Gomez (Spain), Senor A. Senespleda (Spain), Senor Fajardo (Spain), Mme. Henriette C. von Oort (Holland), Mrs. Crear (U.S.A.), Mr. Alfred Nilson (Denmark).

The following were among the large company present:—

Mrs. Barnard (Clapham), Mr. Richard Boddington, Mr. and Mrs. H. Boddington, Miss Violet Burton, Mr. and Mrs. Brittain, Mr. Frank Blake, Mr. H. Blackwell, Mr. George F. Berry, Mr. Maurice Barbanell (Jewish Spiritualist Society), Mr. R. A. Bush, Mr. and Mrs. Ball, Mr. H. Batten, Mrs. Butterworth.

Mrs. Edith Clements, Mr. A. T. Connor, Mr. Leslie Carnow, Rev. Mrs. Bertha P. Crear (U.S.A.), Mrs. Cannon, Mrs. M. E. Cadwallader, Mr. J. Chapman, Mr. and Mrs. Clegg, Mrs. Clempson.

Mrs. Drankoules, Mr. and Mrs. Dunn.

Mr. H. W. Engholm, Mrs. Ensor, Mr. and Mrs. R. Ellis.

Mrs. Fisher

Mr. David Gow, Mrs. Jessie Greenwood, Mr. W. Gush, Mr. J. Gilling, Mrs. Mary Q. Gordon, Mr. Taylor Gwinn, Miss A. Hesp, Miss E. Haigh, Mr. J. Hall, Mr. Ernest Hunt, Mrs. J. J. Herbert, Mr. Harrison Hill, Mr. and Mrs. Hendy (Southampton), Mrs. Hogg.

Mrs. Jamrach.

Mrs. Kallenbach (Bournemouth), Mr. G. F. Knott (General Secretary, B.S.L.U.), Mrs. Kingstone, Mr. E. A. Keeling.

Mr. John Lewis (Editor of "The International Psychic Gazette").

Mrs. Barbara McKenzie, Mr. B. M'Indoe, Mr. Harvey Metcalfe, Chevalier De St. Marcq, Miss Florence Morse, Mrs. Mathieson, Mr. B. P. Membury, Mr. and Mrs. Marriott, Mr. and Mrs. McFarlane, Mr. E. O. Mason, Mr. W. Musgrove (Blackpool).

Mr. Alfred Nilson (Denmark), Mr. A. G. Newton, Mrs. Nurse.

Mr. and Mrs. Oaten, Mr. R. A. Owen, Mr. H. J. Osborn, Mr. J. J. Parr, Mrs. M. E. Pickles, Mr. and Mrs. A. Vout Peters.

Mr. Dawson Rogers.

Mrs. M. Stair, Miss Felicia Scatcherd, Mr. J. P. Skelton, Mr. Percy Street, Mr. T. Smallwood, Mr. and Mrs. W. F. Smith.

Mr. W. T. Todd.

Mr. J. J. Vango.

Mrs. M. H. Wallis, Mr. R. Wolstenholme, Dr. George B. Warne (U.S.A.), Mr. C. J. Williams, Mr. T. H. Wright, Mrs. Jennie Walker, Mr. and Mrs. Watson (Little Ilford).

The enjoyment of the evening was greatly enhanced by the solos rendered by Miss Maud Bailey, and by the exquisite violin selections by Miss Dorothea Walenn.

Mr. BERRY said that it was a great pleasure to preside over such a meeting, which included representatives from various parts of the globe. It was a proud moment to him, because he could feel that in such a gathering they were representing a movement which was going to embrace the whole world, and bring to it some new ideas (hear, hear)—ideas that had not been wanted in the past, ideas that were thought to be unworkable. And yet they had seen disaster overtake the world owing to the want of just such ideas and truths as were embodied in this movement of theirs. (Applause.) Besides being a pleasure to meet, as they were doing, they were also able by this means to consolidate their forces. With fervour and conviction Mr. Berry added: "We are here gathered together to assert our right in things spiritual. We are coming into this world-hour with our gospel, our phenomena, and our convictions, intent on proving our right to inherit the earth." (Applause.)

In the series of meetings which were to be held over

the week-end they intended to express their conviction with regard to world-problems. They had their message, and they were going to give it. They were sure that there was a great multitude of men and women anxious to hear the message of Spiritualism and its explanation of the problems which were confronting the world. This was the joyful task before them and they welcomed the great opportunity thus afforded. (Applause.)

CHEVALIER CLEMENT DE ST MARCO, in the course of a brief speech (in French) said that the work of Spiritism, or, as it was called in England, Spiritualism, was to bring out the truth underlying all religions.

Mrs. M. E. CADWALLADER, another well-known American visitor, in a few graceful remarks, expressed her pleasure at being present. She saw so many faces of friends that it seemed like home to her. It was a circle of loved ones. No matter to what part of the world she went, whether to France, to Denmark, to Germany, or to America, somehow Spiritualists seemed to be one family. (Applause.)

Dr. GEORGE B. WARNE, who, on rising, was enthusiastically welcomed, expressed his pleasure at being present as the official representative of the American Association. In his country they were as particular about being recognised under their actual name as a woman was just after she had been married. (Laughter.) The name of his society was the National Spiritualist Association of the United States of America. He brought fraternal greetings and hearty goodwill from that body. They were looking to the movement in England to set in motion something which would help the Spiritualism of the world at large. Their coming together would have proved of little use unless some steps were taken towards that result. (Hear, hear.) The world was turning to them now as never before, and if they allowed it to be disappointed it would turn its back and cease to be interested in the cause of Spiritualism. Theirs was a great responsibility. They must keep their mediumship on the highest possible pinnacle. (Hear, hear.) That point was vital. As he listened to the speakers who had preceded him he was reminded of a motto on the walls of a liberal church in Chicago, "Here may no man be a stranger." Let them say to-day throughout this country that every man should feel they were his brothers, and every woman that they were her sisters. In that same church, on the outer wall, was another motto, from that perhaps greatest of all Americans, Abraham Lincoln. (Applause.) The words were: "Let us have faith that right makes might, and in that faith dare to do our duty." (Applause.)

THE REV. MRS. BERTHA P. CREAR, a coloured lady, referring to the "sweet hospitality" she had received in London, remarked that last year in Detroit, when "our good Dr. Warne" was appointed as the representative of the American Association, she had said to him, "I am going to God's country in June." (Applause.)

Mrs. GOBEL-NIERSTRASZ (Holland, and Editor of "The Life Beyond"), conveyed the greetings of Dutch Spiritualists, and gave a brief account of the movement in Holland.

Senor LOPEZ GOMEZ (Editor of "Lumen"), Senor Antonio Senespleda, and Senor Primitivo Fajardo gave short addresses in Spanish. Mr. E. Delsart (Federation Belge) and Mr. Alfred Nilson (Denmark, Editor of "The Messenger"), also spoke.

ADDRESS BY DR. WARNE.

At the large Queen's Hall on Sunday morning, Dr. G. B. Warne read a Paper on "Does Spiritualism Contain the Essentials for a World Religion?" Mr. Richard Boddington presided.

Dr. GEO. B. WARNE, President of the National Spiritualist Association of the U.S.A., said:—

Mr. Chairman, Fellow Members of the International Convention, Ladies and Gentlemen.—Our question calls for the nearest possible agreement as to just what we shall accept as definitions of its key-words: Religion—Spiritualism. Having established the essential principles for which each one is a visible and audible symbol we will be prepared intelligently to compare the weakness and strength of the one with the other.

"On the chapters that are written long and lovingly we pore—
But the best is still unwritten for we grow from more to more."

RELIGION.

At the outset let us agree with another who has said: "Religion has never been fully defined, for its real essence

is too subtle to be voiced in humanity's inadequate vocabulary—mere words are too cold, too feeble, to give expression to its inner power. We can only imperfectly approximate to its true significance."

Our arisen Andrew Jackson Davis gave the following as his inspired conception: "The best, the shortest and the broadest definition of true religion is Universal Justice to one's self—Justice to one's neighbour. Religion is the highest revelation of God and Nature to Man's innermost Spirit."

The Great Teacher seemed in this instance to omit what he elsewhere emphasised: Man's right conception of his true relation to God and Nature and obedient personal conformation to that knowledge.

Growing unrest is especially noticeable in every system of Religion which enlists man's attention and appeals for his acceptance. An orthodox clergyman of the United States of America recently voiced these words:—

"As to the faith of our fathers, I haven't much use for it. We know more than any of them. I am for freedom of thought and action, and I apprehend no danger to truth in the full expression of free and modern thought. It is amazing that men should think they must defend God."

This spirit of dissatisfaction on the part of steadily growing numbers of thoughtful men and women is bringing about an irresistible demand for re-proving and re-interpreting of so-called sacred books, and re-adjustment of formal creeds to agree with the growing enlightenment of up-to-date Higher Criticism and the irrefutable facts of current Science. Humanity is steadily escaping from ancient superstitions, discarding the millstones of fears tutored by personal ignorance and priestly self-interest and growing to believe more and more that "there is even no Religion higher than Truth."

NON-SYNONYMOUS WORDS.

Let us emphasise the oft noted truism that Theology and Religion may, or may not, be in the fullest sense interchangeable for each other.

An eminent American Unitarian thus compares the shades of distinction between Theology and Religion:—

"A doctrine, however elaborate, does not constitute a religion—Religion describes the feelings and acts of men which relate to God—Theology is a formal statement of man's ideas of the God he worships—Religion is right living toward man and God—Theology is the outer expression of a system of belief about God and His attributes.

Religion is universal—theology is exclusive.

Religion is humanitarian, theology is sectarian.

Religion unites mankind, theology divides it.

Religion looks to the moral worth of a man, theology to his creed and denomination.

Religion is love as all embracing as God's love—theology preaches love and practises bigotry."

Religion is not an end but a means; not a method but a life; it lies more in walk than talk; is not a doubt but a certainty; not a dogma, or an emotion, but a service.

Religion means the conscious relation between man and God, and the expression of that relation in human conduct.

We may say with Quatrefages: "Religion is a belief in beings superior to man and capable of expressing good or evil influences upon his destiny, and the conviction that the existence of a man is not limited to the present life, but there remains for him a future beyond the grave."

"Religion has its root in the belief, or intuitive feeling that within us, or external to us, is an intelligent super-sensual power that can affect us for good."

PRESENT DEMAND UPON RELIGION.

Among the crystallisation of present religions, insistence on the following are points to be noted:—

No man a fallen, or hopelessly wicked being.

No condemnation and torment for the mass of mankind.

No intermediary needed between man and God.

No deification of remarkable human beings.

No binding by creeds and dogma.

A revelation not fixed and ended but continuous and changing according to the need of humanity of each generation.

SPIRITUALISM.

Forty years ago the American Sargent made the claim for Spiritualism that its "doctrine is in harmony with all the lofty religions of the ages."

Only eight years after the manifestations in the Fox Cottage at Hydesville, New York, in the U.S.A., Theodore Parker, the great apostle of liberal religion, declared:—

"Spiritualism admits all the truths of religion and morality in all the world sects—its inspiration is open to all—it is no fixed fact, has no *punctum stans* but is a *punctum fluens*—is elastic—offers demonstrable truth as a basis of its religion—has more evidence for its wonders than any historic form of religion hitherto—it is thoroughly democratic, with no hierarchy—it is not a form of religion, but to the pure in heart it is religion itself."

In the United States Spiritualists themselves have defined Spiritualism to be a Science, Philosophy and

Religion of continuous life based upon the demonstrable fact of communication by means of Mediumship with those who live in the Spirit World. As a Science it determines and classifies facts; as a Philosophy it fashions around those oft verified facts lessons deduced therefrom; as a Religion it strives to mould the character and conduct of its adherents into harmony with the highest teachings from the Spirit Spheres.

Henry Thomas Buckley held that "those who found their belief in immortality on their religion, instead of founding their religion on their belief in immortality, are making a great mistake—they make that fundamental depend upon the casual—they support what is permanent by what is ephemeral."

The officially promulgated principles of Spiritualism must determine the religious, or non-religious character of our system. Fortunately the standards adopted by the Spiritualists' National Union of Great Britain and the National Spiritualist Association of the United States of America furnish an excellent consensus of the basic views of our teachings held by the adherents of those truly representative and democratic bodies of our greatest English-speaking nations.

The first named believes in the Fatherhood of God and the other one in an Infinite Intelligence which, revealed by the physical and spiritual phenomena of Nature and rightly comprehended, constitutes true religion.

One affirms the Brotherhood of Man and the other finds the highest conception of morality in the Golden Rule and is always thoughtful for the welfare of others.

The former believes in continuous life after death and the latter affirms that the existence and personal identity of the individual persist beyond the grave.

While the one stands for Communion of Spirits and Ministry of Angels, the other affirms that communication with the so-called dead is a fact scientifically proven by the phenomena given through mediumship.

While the one inculcates Personal Responsibility, its comrade in revelation maintains that each individual's happiness or unhappiness both here and hereafter depends solely upon his own obedience to, or disobedience of, Nature's physical and spiritual laws.

The one teaches compensation and retribution hereafter for good or ill done on earth—the other insists that the golden grain ultimately garnered is determined by the thoughts, words, deeds and aspirations felt, performed and experienced during the oft-times weary homeward journey over the uneven pathway of earthly living.

The British Union proclaims A Path of Endless Progression, while its American compeer affirms that the doorway of reformation is never closed to any human soul in time or eternity and that the opportunities for individual development are as endless as God Himself.

Thus the S. N. U. of Great Britain and the N.S.A. of the United States ask their brethren of every race and of all nations to fall in line with them behind the common banner of full agreement as to what constitutes the essential benefits offered by acceptance of Spiritualism.

QUESTION AND CONCLUSION.

What vital principle of Religion is wanting in Spiritualism sincerely accepted, intelligently understood, wisely applied and righteously lived in daily lives?

An eminent American Rabbi prefaced his sermon upon Spiritualism by reading to his congregation the Principles of the National Spiritualist Association and closed them with the question: "What better thing do we need, or can we ask?"

Doubt distraught millions of earth are hungering for absolute certainty that they cannot find save in a Spiritualised Spiritualism. It is the Spirit alone that vivifies the body, quickens the mind and exalts the soul. Bodies without spirits are corpses. Religious systems without that unseen quickening power that comes as quietly, but forcefully, as come the winds, are doomed by awakened men and women to the charnel house of complete abandonment—the salt has lost its savour.

Death is no longer a punishment but a promotion. Resurrection occurring only at the moment of personal transition, is up out of the physical body and not from the decay of the grave. Heaven and Hell are mental conditions each present in some degree wherever bodies breathe, minds strive and souls aspire. Salvation is earned, not bestowed by special favouritism. Life is more than a sigh—a song—and a silence; is something else than a birth—a breath—and a death.

Desire for unending personal existence is as real now as when the ancient lawyer asked the Teacher Medium of long ago: "What shall I do to inherit eternal life?" Compelled to answer his own question by saying that the duties already known to himself were: Loving God with all his heart, soul, strength and mind and thy neighbour as thyself, he heard from the lips of Jesus: "This do and thou shalt live." Not creedal dogmas oft as heartless as inert stone, but daily lives of faithfulness to the Great Oversoul, helpfulness to our fellow-men and loyalty to the best part of one's self determine what each one's Hereafter shall be.

The President of an orthodox Theological Seminary in my own country once said most truthfully: "Every man needs a religion—a normal man desires it. The question of origin and destiny and the loneliness of the human heart

indicates the need of religion. Every man to be true to the best in himself must choose the best for himself."

Nature out-of-doors is speaking to us in a tongue more universal and self-interpretative than man's intellectually devised Esperanto or Volapuk: "God exists! There is a Soul at the centre of the universe, and over the will of every man, so that none of us can wrong the Universe." "Wherever the surge of life provokes the dumb, dead sod To tell its thoughts in violets—the soul takes hold of God. Go smell the glowing clover and scent the blooming pear, Go forth to seek religion and find it everywhere."

This Convention faces a momentous opportunity. Either it will begin and end with words and wishings, or else there will be born here a world-wide union of Spiritualism which "with malice towards none and with charity for all," shall present Spiritualism with such unanimity of understanding and harmony of spirit that its Science, Philosophy and Religion shall steadily increase in acceptance among all civilised nations. Kings and Presidents, Parliaments, Legislatures and Courts may give slight heed to its claims as a Science and Philosophy, but they will stand before it as a Religion at profound attention and listen with every power of perception keenly tense to catch its sublime revelations, knowing that other men's religion is as sacred to them as their own to themselves.

May we not together silently join in the prayer of France's former Prince Imperial:—

"Grant, O God, that my heart may be penetrated with the conviction that those whom I love, and who are deceased, can see all my actions. Help me that my life shall be worthy of their witness and my innermost thought shall never make them blush."

"God sends his teachers unto every age,
To every clime, and every race of men,
With revelations fitted to their growth
And shape of mind, nor gives the realm of Truth
Into the selfish rule of one sole race."

Dr. Warne replied to a number of questions, and a discussion followed.

AFTERNOON SESSION.

At the afternoon session at the Queen's Hall, Chevalier Clement De St. Marcq read a paper on "Spiritualism as a Factor in International Relationships." Mr. Membership presided. We hope to give a summary of the Chevalier's paper in our next issue.

EVENING SESSION.

On Sunday evening in the Queen's Hall there was a large attendance. Mr. Beversluis (Holland) spoke on the necessity for an international Spiritualist religious union.

Mr. BERRY, who presided, said they had hoped on that occasion to have had an address from Dr. Ellis Powell, but while his voice would not be heard, he (the speaker) was sure that his inspiration would be with them. There was a vacant chair on the platform, and it was for Sir Arthur Conan Doyle, who, it was hoped, might still arrive before their meeting concluded. (Applause.) Their gathering was a representative international one, and its message was that the international movement was claiming its right place in the religious movement and was coming into its own. (Applause.)

Mr. ERNEST W. OATEN (Editor of "The Two Worlds") said they had been carrying on the meeting in the hope that Sir Arthur Conan Doyle would arrive. His steamer, the "Adriatic," was expected to reach Liverpool on Sunday morning. They had telephoned and wired to Liverpool, and had just heard that the boat had arrived so late in the evening that it would not be possible for Sir Arthur to be with them. They had Sir Arthur's promise that he would come if it was humanly possible, and all who knew him were aware what that meant. (Applause.)

Other plans had not been able to be carried out. Dr. Ellis Powell was to have addressed them. He believed that the Doctor was present at the meeting. They were continually receiving slight indications of his continued activity. There was a triumphant fact in which Spiritualists rejoiced, and that was that when one of their number died, as it was called, they did not lose his labours. He was with them still, and everyone who passed over with the solid conviction of the truth of the possibility of return and communication, based upon careful experiment and continued collaboration, was a source of strength to them from beyond the veil. (Applause.) Let them never forget that these individuals who knew the existing difficulties were just the ones best able to assist them.

As a case in point, he was asked to announce the details of a recent communication from that splendid researcher, Dr. W. J. Crawford, of Belfast. (Applause.) Many thought that his passing away was a big blow, but he (the speaker) took the view that it was not so, and this conviction was being borne out. He held in his hand a psychic picture which had been taken within the last few days at Crewe in the presence of three gentlemen. They were familiar with photography, took their own plates and pledge their word that no one but themselves touched the plates at any time during the course of the sitting. On one they received the following message:—

Dear Mr. Hope.—Needless to say, I am with you

where psychic work is concerned, and you can be sure of my sympathy and help.

I know all the difficulties and uncertainties connected with the subject. I am keenly interested in your circle and will co-operate with you.

Regarding your enemies who would by hook or by crook dispose of the phenomena, leave them alone. I, W. J. Crawford, of Belfast, am here in Crewe on Friday, June 30th, 1922. (Signed), W. J. CRAWFORD.

Dr. Crawford was a scientific man. That message was in his own handwriting, and was signed and dated. In it he tried to produce something which should furnish conclusive evidence, and some of the professors of *legerdemain* could put it in their pipes and smoke it. (Applause and laughter.)

Mr. OATEN gave an account of a vision he had had during the morning session in the Queen's Hall of wireless operations, and went on to suggest that it indicated the coming of the registration of thought in vibratory waves that could be translated into thousands of languages. It was mentality expressing itself automatically. Was it a dream? Yes, perhaps, but the greatest things in this world were once dreams.

In conclusion Mr. Oaten said: "I believe the time is coming when we shall talk to those behind the veil as easily as we now talk to one another. Spiritualism is the most actual fact in our lives. I would think it strange if seven days went by without my seeing or talking with my dear old dad in the Beyond. To the Spiritualist death is but an incident of life." (Loud applause.)

Dr. WARNE said he had learned much from his brief visit to England. He had, for instance, heard the statement made that everything that came through mediums purporting to be from spirit intelligences was utterly puerile. He had never known that statement to be made in his country by anyone who had not by his own methods directly invited puerility. (Applause.) Dr. Warne then proceeded to give particulars of important instances where the statements made by mediums were afterwards verified. One concerned General Carl Schurz, and was related in his "Memoirs," to which he asked his hearers to refer. The other was the well-known case of Abraham Lincoln, details of which could be found in the book, "Was Abraham Lincoln a Spiritualist?" a new edition of which had been recently issued by the "Progressive Thinker" (Chicago).

It had been said that God had dropped the curtain between our world and the next, and that we had no business to seek to know what was going on on the other side. Well, fortunately there were those who would always peep under the edge of the curtain as boys did under the canvas of a circus. Seriously, he wished that those who made objection to our seeking to know would be consistent. Did God's revelation to man tell where gold fields, oil deposits, coal and diamonds could be found? Or did He leave man himself to find out? (Applause.) He wondered if there was any revelation from God telling that the time would come when man would fly with the birds of the air or delve among the fishes in submarines into the bowels of the ocean? Did God drop the veil, or was it man's ignorance and fear which established it throughout the centuries? (Applause.) Jesus preached to the spirits in prison. What prisoners wanted with preaching, unless they were alive, he could not imagine. So with the story of the rich man and Lazarus. He must have been alive. What did that parable teach them if not that God was not trying to hide the future from them? It was human beings who had dropped the curtain and had allowed theologians to make cowards of them all. (Applause.)

Mrs. CADWALLADRE conveyed greetings from various Lyceums in the United States. For herself, she would have every day a Children's Day, for that meant joy and sunshine in our lives. Speaking of the visit to America of Sir Arthur Conan Doyle, she said he aroused the count for Spiritualism. She viewed the development of mediumship simply as the discovery and cultivation of natural gifts. She outlined a very interesting scheme for the broadcasting by wireless of Spiritualistic messages. When that was in working people would have to have Spiritualism in their homes, or else turn off their receiving sets. (Applause.)

AT SOUTH PLACE INSTITUTE.

Three meetings were held at South Place Institute on Monday last, all of which were well attended. At the evening session, to the joy of everyone, Sir Arthur and Lady Conan Doyle were present. We are compelled to hold over till next week our report of these very interesting gatherings. Mr. Stanley De Brath spoke in the morning. Dr. Abraham Wallace in the afternoon, and in the evening there was a spirited rally when Sir Arthur Conan Doyle, who received a tremendous ovation, gave a brief account of his American trip.

Mr. Geo. Berry, the President of the S.N.U., who presided over the meeting, in the course of his opening address made the important announcement that during the afternoon it had been decided to establish at once an International Union of Spiritualists; he considered this decision to be an historic one, and its effects would be momentous and far-reaching. Mr. Berry's statement was received with loud applause from an audience that filled every part of the large hall.

THE "METHODIST RECORDER" AND "NEW EVIDENCE FOR HUMAN SURVIVAL."

A REMARKABLE REVIEW.

In its issue of 22nd ulto., the "Methodist Recorder" prints a review by the Rev. Dr. Frank Ballard, of the Rev. C. Drayton Thomas's book, "New Evidence for Human Survival." Dr. Ballard finds the book unique.

He quotes Sir William Barrett's remark in the Introduction: "It seems strange that it should require courage on the part of a clergyman to try and establish experimentally an affirmative answer to the question: 'If a man die shall he live again?' Yet until quite recently few clergy or other public men dared risk their reputation by engaging in this quest."

Dr. Ballard asks, "But what reason is there for such intimidation?" and remarks that if the reply is "ignorance and prejudice," the words seem hard, but not so hard as the facts they represent. After quoting Sir William Barrett's reference to the courage, the zeal and the scientific spirit shown by Mr. Drayton Thomas, Dr. Ballard proceeds:—

One can well understand men like Mr. Edward Clodd, or Mr. Jos. McCabe, or the R.P.A. generally, dogmatically declaring that all associated with Spiritism is fraud or delusion; because in their hands materialism is fighting for its life at the last ditch. But that avowed Christians should endorse their spleen, is strange indeed, and is based much more on fear than on love of truth. To some extent one can sympathise with such apprehension. When the modern religious vagaries which go under the names of Theosophy, Christian Science, Mormonism, Russellism, and the like, are taken into account, it is perhaps not to be wondered at that the whole movement associated with the S.P.R., and Spiritism, should be viewed askance. And yet the only worthy reason for rejecting any of them is that they are not true. The Apostle's "Finally, brothers, whatever things are true," constitutes at once the bulwark and the Magna Charta of Christianity, whilst the world lasts. If the facts alleged by Spiritism can be shown to be untrue, that is enough to consign it henceforth to the limbo of exploded delusions. But they are not shown to be untrue by reckless and ignorant denunciation, nor by personal abuse, nor by mere assertions of fraud which are no more the whole truth of the case than hypocrisy is the whole truth concerning Christianity. The final appeal now, as when Paul and the Apostles preached "Jesus and the Resurrection," must be to facts. John Wesley with his usual acumen saw that in his day, when similar allegations were made. Said he: "If but one account of the intercourse of men with departed spirits be admitted, the whole castle in the air of deism, atheism, materialism, falls to the ground. I know of no reason, therefore, why Christians should suffer even this weapon to be wrested out of their hands." That attitude cannot be rationally dismissed with scorn.

As regards telepathy, Mr. A. Lang wisely summarised the situation when he wrote: "If there be truth in even one case of telepathy—and only those who have never faced the evidence can doubt it—it will follow that the human soul is a thing endowed with attributes not yet recognised by science. It cannot be denied that this is a serious consideration, and that very startling consequences might be deduced from it." I have italicised what is certainly true here. But that telepathy does not explain all the facts under consideration, any more than does the subliminal consciousness, or even clairvoyance, is the claim of Mr. Thomas's brave, but severely careful, book. It does indeed call for courage on his part, to dare to affirm that for years he has been in definite communication with his father—who was also a Wesleyan minister. But why should it be so? It was an Anglican clergyman who wrote, not long since, that "There is a large and, I think, steadily increasing class of people who while firmly adhering to the central truths of Christianity are nevertheless prepared to welcome any additional light that may be thrown upon the all-important subject of the hereafter and the life beyond the grave." Why should they not? Space does not here permit exposure of the perverted exegesis which regards the closing words in the Dives and Lazarus narrative as the eternal prohibition of any such "welcome." But the treatment of sceptical Thomas by the Master Himself—offering him tangible proof, when most modern Christians would doubtless have snubbed him—is quite sufficient warrant for reverent research in these days, when disbelief of immortality is much more rife than Churches acknowledge. The usual assurances of pious optimism that materialism is "down and under" are simply untrue, however popular they may be. Mr. Blatchford's recantation of his materialism is welcome, but there are myriads to whom it is by no means conclusive. And he is avowedly setting out upon the same quest as Mr. Thomas.

(Continued at foot of next column.)

RAYS AND REFLECTIONS.

Someone asks why if Death is really so beautiful a thing, as Spiritualists teach, we should naturally have such a fear and repugnance with regard to it. There are two reasons, I think. In the first place, a false Theology has surrounded death with mythical terrors, and ages of such teaching have made the terror part of the race-consciousness. That is one explanation. The other is that the purpose of Nature is that we should live out our physical lives to the fullest extent, with which view she has implanted in us a natural distaste for physical extinction. The unripe fruit is more firmly attached to the tree than that which is ripe and ready to fall.

But there is a good deal of false and unreasoning terror. As Seton Merriman once said: "It is only afar off that death is terrible. When we are actually in his presence we usually hold up our heads and face him quietly enough."

Spiritualists, as I have often been told, ought to be "always merry and bright," inveterate optimists radiating happiness and goodwill. Well, some of them are. But the people who lay down the rule in these matters omit the trifling consideration that Spiritualism does not make a man any less human, although it can give him new hope and an aid to faith. It is a mistake to judge by externals. The smiling, genial man may conceal a great deal of misery under an attractive mask. And the serious visage on the other hand may conceal a good deal of quiet content and good humour. Many people are "made that way."

The most cheerful person I ever saw was one of the maids in a friend's household. Of her it was reported that she once electrified her mistress with the remark, "I can't help laughing—the cat's been and eaten my dinner!" On another occasion she was moved to mirth by the fact that she had had no sleep one night, being kept awake by toothache. The circumstance struck her as extremely droll. She "couldn't help laughing" at it. She was a girl of a highly psychic temperament, which perhaps explained her superiority to physical sufferings.

Another of the many examples of the practical service which is rendered by Spiritualists to their fellow citizens is seen in an article by Mr. Walter Jones, of Stourbridge, in the June issue of "The Business Man." It is entitled "Need There be a National Debt?" and is a protest against the reckless national finance which imposes crushing burdens on the community. The article comes at the same moment when another Spiritualist, Mr. A. E. Stillwell, an American financier, is calling public attention to a plan for restoring the finances of Europe, and placing it in a state of complete solvency.

I take the following from an article by the Rev. T. G. Hardy, in "The Hibbert Journal": "There is a story of an American who purchased a sculptured angel of an undertaker in the hope that, with a little manipulation, it might serve as a statue of William Penn. Several adepts were called in, and tried in turn their chisels. But the chippings only proved the metamorphosis impracticable, and finally the angel was broken up for road metal. Let him that readeth understand."

The parable reminds me of those utilitarian persons who, when they inquire into the Spiritualistic movement, are very anxious to discover what commercial possibilities it presents. They would like to ascertain whether psychic power could be applied to machinery, and whether clairvoyance could be utilised for the discovery of buried treasure or the location of sunken treasure-ships. If this were practicable they would float a company forthwith. As for the angels, if they could obtain the services of celestial beings they would find plenty of work for them, if it were only as publicity agents and "share-pushers."

D. G.

After giving a graphic description of the book, in which he finds the facts "marshalled sanely, lucidly, unmistakably," Mr. Ballard claims that it merits the earnest attention of every thoughtful Christian man, and that Mr. Thomas deserves the thanks of all Christian workers for "the costly patience and careful toil with which he has thus served both Church and world as a Christian teacher."

* * The Rev. Dr. Frank Ballard, M.A., is one of the most distinguished of Methodist ministers; he has been Christian Evidence lecturer for the Wesleyan Conference, and a Science lecturer. He is the author of numerous books, including "The Rational Way to Spiritual Revival."

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SPIRITUALITY AND STUPIDITY.

Amongst the wise the wisest is chosen as chief. Amongst the dull, it is customary to choose the dullest. The explanation is probably that the dull have a secret fear of new ideas or originality. These things disturb their complacency. They are suspicious of innovations, and hold ever by the hackneyed and the commonplace. Their leader, then, is naturally the man who is the least likely to step out of the old rut.

If they are "spiritually-inclined," as the phrase is, they invariably invest their spirituality with something musty and antique. They have little acquaintance with the spirit that makes all things new. When the spiritual element in life pours forth like a sparkling cascade, bursting in like a rush of foaming waters, or, as sometimes, a spout of heavenly flame, it disturbs their complacency. It comes in a terrifying and unfamiliar shape.

Spirit as a quick, eager thing, swift, subtle, pulsing with animation, alert as Ariel and instant as the electric spark—this is not the spirit of their ideals. They look for it rather as a drab visitor, in clothes of formal cut, sombre of visage, delivering solemn platitudes, and, when "inspired," relieving its stodgy philosophy with faint gleams of some ancient wisdom.

Yet as there is some soul of goodness in things evil, so Dullness, like error, had once its merits. It provided the appropriate background for the light and colour of new revelations. In its leaden glooms was generated the power of the lightning flash. It was the dark repository of ideas that came forth at last into the day with flashing splendour. It conserved with much that should long ago have been consigned to the dust-heap many things, which are essential to the well-ordering of life, although they may be at first disdained by the ardent disciples of the New Order. Often it seems to represent the ancient and decrepit body from which the soul has to emerge with travail and many throes. For the body grows crazy with age, and struggles blindly for its ancient hold on its animating life. It reckons nothing that its "tremendous guest" demands new raiment and a finer vehicle. It is too "full of sleep"—too stupid—to understand.

There has been a purpose in Dullness; there was a certain sense in Stupidity. But they represent Matter rather than Spirit. They are spiritual only to the small degree that they can be animated by the life-essence. Such power as they possess is but the power of inertia, which, holding out for long under the hammer-strokes of the iconoclast, speedily crumbles when the finer forces are brought into play.

We are watching the process at work all around us to-day. Old blind Custom cries in the market-place, as his idols one after the other are thrown down. Convention, Prejudice, Use and Wont, stand obstinate as mules or kick mulishly. The old order changeth. The new time brings the Nemesis of Stupidity, the downfall of Dullness.

SIR WILLIAM BARRETT ON "DOWSING."

Sir William Barrett, as many of our readers know, is a considerable authority on "dowsing," or water-finding by means of a divining rod. He has written much on the subject, having tested its reality by practical experiment. In his book on "Psychical Research" (Home University Library), he gives a summary of his experiments and the conclusions at which he has arrived. The forked rod, points out, is one of those instrumental appliances for revealing the hidden or subconscious self, which he terms "autoscoptes."

Coincidence being the order of our life, we were not surprised when a letter from a well-known Church of England minister asking us for information about "dowsing" was followed on the same day by a communication enclosing a cutting of a letter addressed by Sir William Barrett to the "Bath Chronicle" of the 22nd ulto. on the same subject.

In this letter Sir William replies to a certain Professor Wertheimer who, in an address at Bath, had expressed his disbelief in water-divining. We take the following extract from the letter:—

Professor Wertheimer's conclusions adverse to the dowser are the result of very inadequate investigation, if he will allow me to say so. If he had devoted as many months, or even weeks, as I have devoted years to an exhaustive enquiry into the whole subject, I am certain he would not hold his present opinions. I have not been able to find a single open-minded and competent investigator—who has a wide and intimate knowledge of the singular gift possessed by good dowsers—who sits in the seat of the scornful. It is of course a cheap and easy thing to deride the whole matter as a relic of superstition, and perhaps it would be unfair to expect Professor Wertheimer to act otherwise than he has done. Nevertheless, at the very meeting he addressed the Bath City Surveyor (Mr. Edwards) refuted Professor Wertheimer's views and gave his own experience in favour of some transcendental perceptive power possessed by the dowser. So long ago as December 30th, 1896, the former treasurer of the very society of which Professor Wertheimer is now principal, Mr. G. H. Pope, wrote to me from the Manor House, Clifton, Bristol, as follows:—

"On the estates which I look after we always employ a dowser, and I do not recollect any instance of failure to find water; we never sink a well before using the rod, i.e., the dowser."

Mr. Pope's wide experience is confirmed by scores of others who, after the failure of local well sinkers, and even of the best geological advice, have been driven to employ a dowser, and have thus obtained a copious supply of water, sometimes close by the previous useless well or deep boring which failed. I know of two cases wherein upwards of £1,000 was spent in each case in boring for water in places suggested by the best scientific advice and yet were complete failures. Then the late and famous old dowser, Mr. John Mullins, was called in and found an abundant supply in a neighbouring spot at a small depth. There are of course some charlatans who call themselves dowsers, just as there are false coins as well as good.

Sir William, continuing, refers to the fact that some years ago the Local Government officials disallowed the expenses incurred by local authorities in the search for underground water when acting on the advice of a dowser. But the then President of the Local Government Board, Mr. (afterwards Lord) Chaplin demurred to this action of his officials as he had personal experience of the value of the dowser on his own estate.

It may be added that Sir William Barrett's original investigations into the phenomenon of dowsing were undertaken on behalf of the Society for Psychical Research, on the motion of Mr. Arthur Balfour (now Lord Balfour) and resulted in the production of two bulky reports, the fruits of fifteen years' research. These documents showed that a certain number of people in all conditions of life do, in fact, possess a mysterious power which enables them to locate the position of minerals, such as ores, water or oil. It appears to be a subconscious perceptive faculty, or clairvoyance, manifesting its presence by automatic muscular contraction or some nervous spasm.

The pseudo-scientific man, who will look at nothing save through his own medium, and on his own terms—who will deal with us only so that he may be allowed to prescribe means of demonstrating us to be deluders, liars, figments of a disordered brain—he is of little moment to us.

—"SPIRIT TEACHINGS."

You do quite right to be careful in so great a matter, but do not be too incredulous. We have to work with what material we have, and employ your material brain in order to connect our thoughts with the outer manifestation we wish to make. When we were in the earth life, as you now are, we no doubt should have been equally incredulous; and often we think wistfully how much more we should have been able to do if only we had had the courage to believe.

—VALE OWEN SCRIPT.

THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

The Spiritualists' National Union Annual Meeting and International Congress during the last week-end received considerable attention in many of the principal London and provincial newspapers. "The Daily Telegraph" and the "Morning Post" in particular each gave a very comprehensive amount of space to the observations of the various speakers, both at the Caxton Hall reception to the foreign delegates and the meetings on Sunday at the Queen's Hall. Most of the newspapers reported the statement made by Mr. Berry in his presidential address at the annual meeting of the S.N.U. on Saturday to the effect that "They must watch carefully all hints of attempts to capture Spiritualism and harness it to the chariot wheels of an out-worn theology."

All speakers at the International Congress of the S.N.U. emphasised that Spiritualism was not a religion, but Religion. Dr. George B. Warne (U.S.A.) said: "It was contended by some people that God had dropped a curtain between this world and the other world. Fortunately there are men who have not yet got out of their boyhood's habit of seeing the circus even if they have to look under the canvas. God had not told man where gold was to be found, nor where there was coal or diamonds. Man had found those things for himself, and he was finding the other world for himself."

Mrs. Cadwallader, U.S.A., the Editor of the "Progressive Thinker," Chicago, gained a host of new friends and touched the hearts of all present at the final meeting on Monday evening last by her gentle and womanly manner. She imparted to the meeting the real human touch, especially in her reference to the children of Sir Arthur Conan Doyle and Lady Doyle, whom she met in America. Her remark that "Spiritualists were God's chosen people, and the trustees of a most wonderful gift," was received with loud applause. The Editor of the "Progressive Thinker" has certainly a winning personality and is a very live journalist as well.

Mrs. Stair, the Secretary of the S. N. U. Benevolent Fund, made a most moving appeal at Monday's rally on behalf of the aged mediums and those pioneers who, in the evening of their lives, had fallen on hard times. Sir Arthur Conan Doyle, on behalf of himself and Lady Doyle, at once handed the Secretary a cheque for one hundred pounds towards the fund, and smaller sums were collected later in the evening towards this most deserving charity.

Mrs. Bertha P. Crear, the coloured medium and National Spiritual Missionary of Ohio, U.S.A., created a deep impression and won the friendship of all who met her by reason of her evident sincerity and personal charm. She is an ardent Spiritualist, a good Christian, and possesses a sense of humour that delighted the large audiences whenever she rose to speak during the week-end.

Mr. George R. Sims, writing in the "Referee" on Sunday last, remarked that "Mr. Vale Owen in a recent platform address made what is probably a new departure. He assured us that by getting into touch with those who have passed over we can help them. If I understood the reverend gentleman correctly the contention is that we who are on the earth can assist those who have left it to qualify themselves for better positions in the other world. It is rather a startling proposition in the face of the Church of England's view, even with regard to prayers for the dead. But there were quite a number of parsons present at the lecture, and as I heard no sound of dissent I can only conclude that there was nothing particularly heterodox in Mr. Vale Owen's statement of belief. If the position taken up is generally accepted by Spiritualists we may before long have a 'Society for Improving the Condition of the Departed.' The lecturer gave an instance in which a little boy who was not getting on very well in Heaven was brought to his church by a guardian angel or medium—I forget which—on one or two occasions, and there, having been personally introduced to Mr. Owen, received such good advice that some time later he called again to say he was much happier in Heaven and getting on much better there. He had left off—as a spirit—playing on the Liverpool landing-stage with his old companions and helping them to sell their papers. It is all very wonderful, and I am trying to think this story of the little truant from Heaven out to its logical conclusion."

A paragraph in the "Bristol Times and Mirror" of Saturday last states:—

"There is an echo of a local controversy of recent date in the last number of the 'Spectator,' which contains an

editorial apology for the sins of a reviewer of Dr. H. J. Wilkins's book on 'False Psychical Claims in 'The Gate of Remembrance' concerning Glastonbury Abbey.' The reviewer associated Mr. Bligh Bond with 'unscientific dabblers in the occult,' and has had to eat his words, having no knowledge that the 'book under review was called in by Dr. Wilkins, and that an action for libel is now pending.'"

The "Pall Mall and Globe" of July 1st reports that:—

"The Eclectic Club, the chief West End rendezvous of those interested in occultism, has just moved to delightful new premises at 42, Jermyn-street. The first lecture at the new clubhouse will be given next Tuesday by Miss Felicia Scatterd, who will relate some of her psychic experiences. Miss Scatterd was one of the late Mr. W. T. Stead's greatest friends and supporters, and is always an interesting speaker."

The "Daily Mirror" gave some prominence on Tuesday last to statements made by Dr. Abraham Wallace in the course of a paper entitled "Can Criminals be Detected by Spiritualism?" which he read at South Place Institute, London, on Monday, at the International Congress of Spiritualists, and of which we will be giving a summary next week. The report stated that:—

To this question the doctor gave an emphatic "Yes, and I wish to say that, as a result of my experiments and observations, I am now disposed to believe that by means of a properly constituted circle with one or two fully-developed sensitives—all meeting with one accord to discover the truth and to repress evil—every murderer might be discovered, and, but for the probable sequel of capital punishment, the information obtained could and ought to be utilised." Capital punishment was an obstacle in the way of employing the methods of psychical and metapsychical science in criminology. Spiritualists advocated the abolition of the death penalty. Every murderer and all brutally-disposed habitual criminals, both male and female, ought to be sterilised. He was told that States in America had adopted this procedure in respect of mental defectives with excellent results. Police authorities, under an ancient and absurd law, prosecuted mediums in nearly all parts of the country, but they should, instead, utilise mediums' services in detecting crime. Dr. Wallace mentioned a recent murder, and declared that a medium with whom he had a sitting made statements which were afterwards confirmed during the investigation of the crime.

The lines we give below were quoted by Dr. G. B. Warne in the course of his address (reported elsewhere) on Sunday morning at the Queen's Hall:—

TO-DAY'S RELIGION.

Religion is not a collection of creeds,
Theologies, dogmas or rules,
A burning of incense, a prating of prayers,
Or ecclesiastical tools.

Religion is not singing psalms by the hour,
Nor mumbling your prayer-book all day,
Nor reading the Bible, nor going to church—
Though these are all good in their way.

No! religion is vital, religion is life!
Full of impulse which flows from the heart,
Which scorns all hypocrisy, snivel and cant,
And is honest in every part.

Religion is telling the truth in a trade,
Without even counting the cost,
And having the courage to stand by the right
Tho' fortune and friends may be lost.

Religion is thirty-six inches per yard,
And sixteen full ounces per pound,
And sixty whole minutes of other men's time—
Not watching those minutes roll 'round.

Religion is meeting the world with a smile,
Then bringing a bright smile back home—
A joy to the loved ones who wait for your step,
No matter how far you may roam.

Religion is turning your back on the wrong,
With a prayer in your heart to do right;
Then stepping forth boldly to conquer yourself,
With your face ever facing the light.

Religion is giving a bright word or more,
To those whose dark clouds hide their sun:
If you've got the kind of religion I mean,
You will hear the Great Master's "Well done."

PSYCHIC PHOTOGRAPHY.

AN EXPERIENCE WITH THE CREWE CIRCLE.

In reference to the alleged fraud on the part of the Crewe Circle, perhaps my experience might be of some interest to your readers.

On April 1st last my wife, a lady friend, and myself sat with Mr. Hope and Mrs. Buxton in a room at the Psychic College in order to obtain, if possible, a spirit photograph of a relative of mine who had passed over about eighteen months before, or some other evidence of the proof of psychic photography.

After the usual little "sitting" beforehand, four exposures were made, and on two of them "extras" were shown. We had of course taken certain precautions to obviate any possibility of fraud, but the results proved to my mind that such was quite impossible in this case, so it would be a waste of your space in *LIGHT* to enumerate them.

The prints were received by me a few days later, and much to our disappointment we could not recognise either of them, although fairly plain. The interesting part, however, is that within a week both "extras" were identified, in each case by several people.

The "extra" which appeared on the print of my wife and myself was shown to a neighbour (whom my wife had interested in psychic matters) who immediately recognised it as a sister-in-law who had "passed over" during a bombing raid in the war. Several other relations also confirmed this.

The other "extra" appeared on the photo of our friend, the head, eyes and nose only being visible, but again was identified at first sight by a neighbour, who stated it was undoubtedly her son. He had died in Africa some years ago. The photo was also recognised by the father.

The precautions taken were as follows: I took my own plates, put them in the slides, signed them, and afterwards took them out, developed them, and carefully examined the "extras." The prints were taken by the College.

Now as none of us had ever seen either of the originals of the two "extras," and in one case did not even know that such a one had ever existed, it cannot have been a case of a "travelling mind," as suggested by a correspondent in this week's issue of *LIGHT*, nor can I see that there is any other supposition to go upon, except that the "extras" were genuine.

BASIL F. ANDREWS.

Streatham Hill.

THE PROPOSAL FOR TEST EXPERIMENTS.

Mr. H. W. Pugh writes:—

Enclosed is the reply from the Society for Psychical Research to the letter published in your last issue.

It has been explained that condition No. 1 therein would not imply the absence, at any sittings, of the medium's representatives, and that condition No. 3 will only operate if the results should prove so uncertain as to preclude a definite conclusion.

A copy of this correspondence will be sent to Mr. Hope and Mrs. Deane, and it now remains for these mediums, or those advising them, to intimate to the Society their willingness to co-operate in the proposed sittings, and this, they are cordially invited to do.

The mediums will be regarded as joint experimenters, and may rely upon an atmosphere devoid of any element except an open-minded and constructive endeavour to study the realities underlying psychic photography in general, and their own powers in particular. Your readers will agree that an affirmative result would be of great value in the present circumstances:—

The Society for Psychical Research,
20, Hanover Square,
London, W.1.
30th June, 1922.

DEAR SIR,—I am instructed by the Council of the Society for Psychical Research to express their thanks for your generous offer for the purpose of a series of experiments with Mr. Hope and with Mrs. Deane, intended to give them the opportunity of proving that they can produce photographs supernormally.

The Council are glad to accept the offer and to agree to the conditions you lay down for the first three sittings. After that if the investigation continues:

(1) The investigator must be allowed to vary the conditions, imposing such as in his opinion may give adequate control without interfering with supernormal phenomena.

(2) It must be understood that Mr. Hope and Mrs. Deane, in consenting to the investigation, leave it to the investigator to decide when the series of sittings should come to an end.

(3) It must be understood that the investigator is not bound to express any definite conclusion about the phenomena observed.

Yours faithfully,
I. NEWTON (Secretary).

THE NATURE OF EVIL.

By "LIEUTENANT-COLONEL."

The interesting article by "Questor Vita" on "The Purpose of So-called Evil," in *LIGHT* of June 10th (p. 358), induces a line of thought which should be of interest to the general reader, as so much in this direction is usually taken for granted, in spite of the fact that the subject is of vital personal interest to each, individually.

WHAT IS EVIL?

Certainly not the concrete fact, *per se*, that Church dogmatism would have us believe: not the influence of an imaginary great spiritual Being with malignant intentions. If it could be attributed to this malign external power, it would also necessitate the assumption that this power exercised an equal control in the design of creation and evolution, for as "Questor Vita" so truly points out, evil is a necessity in the design. Not only is Evil the necessary foil and counterpart to Good, it is the basic fact from which Good is evolved. If no Evil existed, Good would not exist except as an infinite, everything would be infinite, and evolution would not be possible with all its experience and benefits. The beginning would be the end, and creation be but a meaningless machine whose work was completed before it had started operation.

Evil is then primarily, and from a passive point of view, a state of imperfection: actively it is failure to progress towards perfection. In the former case it is, as has been shown, a necessity, and does not therefore invite retribution: in the latter it is a relative condition, dependent on the state of being, and varies in nature and degree with that state of being. What is evil to the civilised man is not of necessity so to the savage, and what is evil to the savage may not be evil to the animal.

Evolution is the primary law, and the *raison d'être* of creation, and Evil is a lapse in the complying with this law, a stagnation in, or reversion to a lower state of being. Not that reversion is of itself necessarily Evil, if of temporary nature and with accompanying greater benefit to environment it may be Good.

RESPONSIBILITY FOR EVIL.

There is no responsibility without volition, and the responsibility increases with cognition. The mineral world has no option, and evil effects are due entirely to external causes. In the vegetable world there is apparently a slight degree of volition but no cognition, so the responsibility would be little, if any. In the animal world the power of volition is much higher, with some degree of cognition, though the latter is largely over-ruled by instinct. Take the case of the rogue elephant, which intentionally acts contrary to instinct, it incurs that much responsibility, and reaps as award, enmity and attack from its own species: the animal that destroys from blood lust beyond its necessity is usually attacked at sight by those other animals who are sufficiently powerful to do so.

Man has much greater powers of both option and cognition: he possesses the "time" sense and can realise the resulting effect of his actions, and consequently must accept full responsibility for them.

THE VALUE OF EVIL.

Evil has no permanent quantitative or qualitative value, for that would assume a condition of perfection which might be attained by the individual within a finite period; these values vary with the increase of cognition, the degree of evolution and consequent responsibility.

The Decalogue is not a Divine statute defining this responsibility, even as far as mankind is concerned, while it would evidently be inoperative both below and above that standard. It is deficient even by present day standards, for it is a law of compulsion with penalties: Love does not enter into its consideration, while it only recognises the animal world except in as far as that world is human property. It was essentially a material law, even the references to the Deity crediting Him with human mentality and passions.

But the age of the material is passing, and it is recognised that while physical injury is bad, spiritual evil is far worse, and a man may incur terrible responsibility without inflicting the least physical injury. It is also possible that much which now appears to us as Good may take on a different aspect in a higher state of life, even as the necessities of primitive man have become evils in the present day, and that though on earth it is considered a good action to urge and even compel others towards Good, there it may not be permissible and be Evil to do so, and that help can only be given when the desire arises in the other.

Evil, in degree as well as in fact, is a result of evolution, and man ate of the "tree of knowledge of good and evil" when he obtained the power to discern between them; but it was not a "fall," it is well we have known Evil else we should never have known Good.

"DREAMS full oft are found of real events
The Forms and Shadows."

—JOANNA BAILLIE.

MR. HORACE LEAF IN MELBOURNE.

ADDRESS ON "MATERIALIZATIONS."

At the conclusion of a very successful opening of his mission at Perth, Mr. Horace Leaf went to Adelaide, where he repeated his lectures to very appreciative audiences, and on Wednesday, April 5th, accompanied by Mrs. Leaf, he arrived at Melbourne. The visitors were given a very cordial welcome at the station by local Spiritualists, and Mrs. Leaf was the recipient of beautiful baskets of flowers on behalf of the Council of Churches and the Victorian Association, respectively, and a choice bouquet by Mrs. Bloomfield, to each of which was attached gratifying greetings and a hearty welcome to Victoria. Social functions and private interviews occupied the next few days, and on Tuesday, April 11th, the first of two lectures was delivered before a large and highly-appreciative audience at the Athenaeum. The subject was "Materialisations."

At the outset the lecturer stated that during the last seventy years scientific interest had been attracted by a number of supernormal phenomena which fell outside the domain of orthodox science. Various interpretations had been offered to account for them, but the Spiritualistic appeared to cover the more important facts. This hypothesis maintained that there surrounds us an invisible world inhabited by intelligences who are anxious to make known their existence, and this they do by "invading," as it were, our world. Psychic phenomena were the results of these efforts. It was not essential, however, to believe in spirits when investigating these remarkable manifestations, and he would be quite satisfied if his efforts resulted in impelling those present, unacquainted with psychical research and Spiritualism, to seriously consider these subjects. There were many forms of psychic phenomena, materialisations generally being regarded as the most remarkable of them. Materialisations consisted of the temporary appearance of human organs and organisms, which under the best conditions were so natural in appearance as to be indistinguishable from ordinary human beings. The mysterious manner of their coming and going, however, revealed that they belonged to a different order. According to these mysterious forms they were none other than incarnate human beings endeavouring to demonstrate that they had survived the shock of death.

Reference was then made to the experiments conducted during the last few years by eminent savants in Europe, particularly those of Dr. Schrenck-Notzing and a coterie of scientific friends, with the amateur medium known as Mlle. Eva C. It had been discovered that the substance of which materialised forms were made was derived from the body of the medium, and was called ectoplasm. This mysterious substance appeared to be the living tissue of the medium's body reduced to a primordial state, and there were hundreds of photographs extant proving that this substance was extracted from the physical organism of the medium.

A number of photographs were thrown on the screen showing ectoplasm exuding from the medium's body, and assuming various shapes resembling heads, hands, and even entire human forms. One of the most interesting series of photos taken by Dr. Schrenck-Notzing, showed the body of the medium being transformed by invisible agents for the purpose of making it appear like another person. This, the lecturer explained, was owing to the fact that there was insufficient ectoplasm on that occasion to enable an entirely independent form to be made. Such economy showed the highest intelligence on the part of the spirits who endeavoured to attain their ends so cleverly with the least possible expense of energy and substance. They obviously tried to do the best they could with the material at hand.

An interesting episode were the pictures of "John King," the famous spirit who was more or less connected with nearly all great materialising mediums. Mr. Leaf explained that he was one of the great scientific experts on the "other side," who understood the science or art of building materialised forms. Various kinds of materialisations were then shown, such as invisible materialisations, partial and full. The latter were described as the *ne plus ultra* of psychical phenomena, and many beautiful and wonderful photographs of these visitors from another world were thrown on the screen.

Examples of the mediumship of several world-famous psychics were also exhibited, including Williams and Katie Cook, the sister of Florence Cook, who was the medium, through whom Sir William Crookes received his convincing proofs. No point of importance concerning materialisations was left untouched by the lecturer. The perplexing subject of light was dealt with, and the deleterious effect of bright illumination on materialised forms was illustrated. Mr. Leaf remarked that it was quite a mistake to think that Spiritualists preferred dark séances to light ones. They were the same as other people, but when it came to a question of natural law they were discreet enough not to dictate to nature. For some, at present largely unaccountable reason, nature determined that certain forms of psychic phenomena were more easily procurable in darkness than in light. It therefore resolved itself into whether we should

abide by these laws and obtain the phenomena, or infringe the laws and lose the phenomena. The photographer was in a precisely similar position in respect to developing his photographic plates. If he refused to use the dark-room he would simply lose the result.

During the course of the lecture a series of photographs were shown, taken by the late Sir William Crookes, O.M., F.R.S. These photographs, the lecturer pointed out, rank amongst the most important in the world. They were all taken under strict test conditions by one of the most eminent scientists the world has known although his acknowledged belief at one time was that all Spiritualistic phenomena were due to conscious or unconscious fraud. The story of how this great man was led to undertake this investigation in 1870 was graphically told by the lecturer, and the account of the wonderful course of events which resulted in Sir William's conversion to Spiritualism was, in effect, unfolded on the lantern sheet. All the salient points of this remarkable event were brought out by the lecturer, who showed how there appeared to be no weakness in the chain of results obtained by the noted chemist. Several photographs depicting Sir William standing arm-in-arm with "Katie King," the materialised form, were shown.

Sir Arthur Conan Doyle but voiced the opinions of all experts when he referred to these as "the most wonderful photographs in the world," and tremendous interest was shown by the audience in the entire series, which culminated in the last statement on Spiritualism of Sir William Crookes, to the effect that "it was quite true that a connection had been set up between this world and the next."

The audience listened with intense earnestness throughout, too engrossed in the theme to indulge in frequent applause, but giving expression to occasional outbursts of merriment at the witty and humorous sallies of the lecturer, and at the close breaking forth into a very gratifying demonstration of appreciation.

—The "HARBINGER OF LIGHT."

THE "ESSENCE OF THE BIBLE."

"The Classic of Spiritism," by Lucy McDowell Milburn (Kegan Paul, 7s. 6d. net) is based upon three propositions: (1) "That the Bible is the Classic—the Master-Work of psychic literature"; (2) "That Spiritism is of the very essence of the Bible"; (3) "That the Bible is more fully apprehended when viewed in the light of Spiritism."

These claims are well established by the book itself, which in some twenty-five chapters covers the general field of psychic phenomena with special relation to both Biblical instances and examples from later times, building up a solid fabric of facts which, however legendary they might at first appear, are substantiated by modern experience and experiment.

Some exception may be taken to the author's use of the term "Spiritism"; but it was apparently chosen for the sake of definiteness. But she is far from overlooking those spiritual aspects to which psychic faculties have so special an application. Thus the chapter on "Spiritual Influx" refers to the battle now raging between right and wrong, and points out that "Spirit is inside and outside of us, pressing on all sides, anxious for entrance. Like attracts like; if our thoughts are dark naturally we attract the shady spirits; if our souls are upturned, seeking light, we shall surely find it." In the last chapter, "The Final Religion," it is claimed that Spiritism is not only the oldest religion in the world but is the final one. It is "the one religion that has points of contact with the other religions of this earth." But the author takes an admirably large view of these claims: "Before Spiritism can become the final religion, it must cease to be an 'ism.' It must become inclusive. . . ." That, of course, is only another way of saying that the spiritual nature of Life must be the basis of all religion.

The book is mainly valuable as representing a collection of psychic examples and precedents of many kinds, skilfully linked and co-ordinated. There is room for difference of view on some of the author's conclusions, but she offers a strong case, and the book is finely instructive revealing much insight into the deeper issues of human life. And although the authoress loses in extent by basing her treatment of the theme on the Bible, she certainly gains in concentration and effectiveness.

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DEATH AND AFTER.

SOME MATTER-OF-FACT TESTIMONY

BY R. H. S. AND R. S. B.

In *LIGHT* of April 22nd, reference is made to the problem which has agitated the mind of humanity since the dawn of human existence, *viz.*, What takes place at death? Every religion has its theory, but it has been reserved for Spiritualism to give a clear and definite statement from those souls who have "crossed the bar." In detail the information may vary, according to the angle from which the spirit views the incident—precisely as the details of (say) an accident may be related by half a dozen human witnesses of the occurrence, but in the broad fact all agree.

In the autumn of 1921, Mrs. Wriedt, the well-known medium, paid a visit to Ireland, and gave several sittings in County Down. Apart from the happiness and satisfaction a large number of sitters obtained by intimate converse with their departed dear ones, the sittings were rich in matters of general interest. *LIGHT* has already published the incident of an ancestor of Colonel Berry's coming back to earth after a residence in the "spheres" of 270 years; and the "laying of a ghost" at his residence. The conversation about to be related took place between Colonel Berry and a friend. The notes were taken by Mr. Saunders as the spirit spoke, and can be relied upon as an accurate report.

We get much information in Swedenborg's works, and the Vale Owen Script, as to what supervenes at death, but the phraseology is, at times, a little misty, whereas here the statements are definite, and in words we can all understand.

Dr. M. had been an Inspector General in the Royal Navy and was retired for some years before his death. He passed away suddenly on Monday, the 31st May, 1920. Colonel B. was one of his executors. On Tuesday, June 8th, Colonel B. had a sitting with Mrs. Wriedt. Dr. M.'s wife came and said, "Geordie is here," but he was unable to speak. The following morning, at 10 a.m., Colonel B. had another sitting, and Dr. M. came and spoke. At first the voice was feeble, but it rapidly improved and towards the end of quite a long conversation, became powerful. He referred to his funeral and to the arrangements made and expressed approval. He had a long talk about his will, in which his wife joined and made comments. He expressed anxiety in regard to certain things such as his sword and a gramophone. He has frequently appeared since, and the following was part of a conversation at a sitting in Ireland on the 9th September, 1921. He, and others, had stated that they woke up after three days.

QUESTION: Do you remember telling me of the three days you slept after death? What significance has the three days, is it an arbitrary period?

ANSWER: When we die we throw off our mortal coil—the flesh is gone, is separated from the spirit. The spirit requires time for recuperation. It takes three days to get the spirit into proper form. At first it is in a sort of comatose state like being in a mausoleum—a dense feeling. By the third days cognisance of your environment begins, and you know what takes place.

Q. And the ninth day—what does that mean?

A. That means you are allowed to remain in the plane of life, and gradually regain power. We are then rested and can visit the home if we like. We have then the choice given us to take whatever position we are fitted for best and are escorted to the spheres. I had the choice of the doctors' or the sailors' sphere. I said, "Put me anywhere."

Q. And what did you choose?

A. Oh! I chose the Sailors' of course! I said, "Put me where you like."

Q. But have you ships?

A. Certainly—always a Navy; no bunks, though! Nothing is lost. You mustn't think we have ships in the material sense, but we have counterparts—spiritual counterparts. Oh, the Navy's always helping to protect you—working through power and space. A proper understanding of the Laws here is needed to fully realise this. Recollect, the Laws of Justice prevail here.

At the same sitting, an officer—Major B.—who had been killed while serving with the Ulster Division, came and spoke to his wife, who was present, giving the contents of an attaché case which had been sent home to her and which she had not had the heart to thoroughly examine. He first addressed his wife and then spoke to Colonel Berry. His evidence is interesting in several particulars. Like Hardy Miller, another officer killed in France, he came back to his house immediately after he was killed, and apparently like him too, it was what happened there made him realise he was dead. Hardy Miller has stated he came

back to his home at once and wondered why no notice was taken of him; then when one of the family walked through him he knew something had happened. He said he then collapsed and was taken away to rest. Major B. does not appear to have realised his death until the fourth day after it occurred; but he was fully conscious and concerned about his men, for he states the wounded could not be reached until forty hours after they fell in the attack in which he was killed; that is, as a matter of personal experience, he relates what occurred forty hours after he was killed; indeed, up to the fourth day, when he, too, appears to have gone to the Rest House. This is what, in an inscription on the Roman Catacombs, is called a "Place of Refreshment." At a sitting we once asked Hardy Miller about this "Place of Refreshment" the early Christians knew about. He said, "You are not to imagine it as a Railway Buffet, or a free Refreshment Room for Soldiers! It is a place of rest and refreshment—not liquid—where one recovers from the effects of the change. But the period of three days may be much extended—it depends upon the development of the individual. If he got into the Abyss of Mists it might be longer."

Major B. said: "I came to you the moment I was allowed to. I was with you that night. The next day I had a strange feeling; then I was worse. The next day, that's the fourth, I know I realised something had happened, and was overwhelmed with joy. About my burial: I did not want you to go. Did they return the watch—not the wrist-watch, and my diary—the brown one in the attaché case? You look and see if the wrist-watch is also there, and the money and the diary. I thought they'd be honest and give them up. I felt when I left you that day I wasn't sure if I should see you again. I didn't rest for two days. Ah! it was a sore blow to be killed away—I would much have preferred, Colonel, to have died at home. I was killed at the Battle of Loos. The cruel part was, you couldn't get to the wounded men until the other troops had been moved away, and when you came to help those who fell—oh! it was pathetic to see the men could not be reached! Some poor wretches were forty hours unattended. I was killed right away."

"LET VENGEANCE KEEP."

Two officers, brothers, were shot by the Sinn Feiners under very tragic circumstances. When alive, one had an injured arm, and the other brother had lost his arm. The one who had lost an arm came to the sitting and said: "I'm perfectly all right, and my arm is here, and Toby's arm is all right, too. We are both quite fit."

Reference was made by a sitter to reprisals for so barbarous a murder, when the spirit said, "Ah! Let the vengeance keep—we don't feel like that here. I know you can't help that feeling in the flesh."

NO TITLES IN THE SPHERES.

At a sitting one evening, a spirit friend of a sitter, recently passed over, came, and had a long and interesting talk on political matters. When alive, he was a keen student of politics and bore the title of Right Honourable. He was addressed by this title, when he said, "Oh! I haven't got that title here. No crowns, no feathers over here—just plain Dick. Tom and Harry. Earthly titles are shed when we pass over." Then to the sitter taking notes he said, "Are ye a Press correspondent?"

"Oh, no," he said, "I'm recording the messages of the spirits."

In an alarmed tone the spirit said, "For the love of me country, don't put me down!"

TELEGRAM SENT HOME KNOWN BY THE SPIRIT.

At our visit, Belfast was, as now, in a very disturbed state. Much shooting was going on, and some anxiety was felt at home about one of the sitters, so he wired home one afternoon, "All safe." At a sitting that same evening, his son came, and said, "Mother got the message all right."

The sitter said, "What, do you mean the?—(spirit interrupting him): 'I mean the telegram you sent this afternoon—I'm glad you said all was safe,' was the reply."

Here we find the spirit had actually read the message and followed its transmission right to the home!

At last, at last, the meaning caught—
The spirit wears its diadem,
It shakes the wondrous plumes of thought
And trails the stars along with them.

—A. E.

PLANES, SPHERES AND STATES.

THE ASCENDING GRADES OF LIFE EXPERIENCE.

The article entitled "Clairvoyance and Other Psychic Faculties" (p. 316) has, I hope, proved sufficiently provocative of appreciation to warrant an extension of thought upon this profoundly interesting subject.

Some personal friends have found a difficulty in grasping paragraph twelve, which is rather important and perhaps a little involved; and as possibly this may be shared by other readers, I will endeavour to elucidate the conception.

The Spiritualistic designation "spheres" is synonymous with "states of matter," which as it increases in subtlety are also known as "Higher Planes."

The more subtle state interpenetrates that of greater density, and we must for that reason begin by shaking off the idea of "location," as well as the somewhat prevalent notion that there are innumerable conscious beings filling what is to our senses a void and yet fully aware of or watching our physical existence.

Consciousness, which is vivid proportionately to the ethereality of the medium through which it is expressed, becomes duller and more restricted as matter approaches the density of the earth plane. On the other hand, the receptiveness to exterior sense stimulus, which to a great extent constitutes physical life, is reinforced by sensitiveness to interior stimulus, or a realisation of an interpenetrating "state," if the material of the physical vehicle can in any way be refined or attuned to the perception of more rapid vibratory motion. Our standards of space and time are also subject to change with the subtlety of the medium through which consciousness is experienced, until a stage is reached in which past and future are one, and form, as we understand it, has no existence, owing to a complete revolution in the character of perception.

Human and animal bodies are merely evolutionary developments appropriate to the circumstances of physical life and to the individual need for locomotion on the earth plane. The human body is a beautiful and perfect organism for the preservation in being of the physical consciousness, the face and head being the controls and dashboard of a machine whose motor power is centred in the brain, itself the principal link between the astral and physical worlds. The value of the car lies firstly in the efficiency of the fuel, secondly in the engine, and thirdly in the appearance of the bodywork. Independent of these is the skill of the chauffeur. We may apply the simile with advantage.

The distinctive states of matter or "spheres" embraced in what is known as the astral plane range from a complete freedom from our ideas of space and time to a very close approximation to the sense experience with which we are familiar. That is to say, an "individuality" which is discarded the physical vehicle awakens after a variable interval of coma to a remarkably similar appearance of surrounding conditions, only of a more vivid character and with less limitation than those of earth life. Although the nearest plane of consciousness to us may be dimly aware of a physical world, yet this by no means applies to more subtle spheres. The individual recovers consciousness upon that plane of the astral group to which the material of his astral vehicle belongs, the relative animality or sense desire of his nature, which decided the ethereality of that vehicle, being dulled by the transition but nevertheless persisting in its new conditions, without, however, the capacity for indulgence to the length possible to the physical body. There is no shock; it is a continuation of consciousness in a familiar world, something akin to waking up from physical sleep. The astral consciousness has never been aware of any other condition!

Intensely animal individualities remain of necessity very close to the earth, owing to the density of their astral vehicles whilst those less attracted by sense indulgence or whose vehicles have been refined during physical existence by the cultivation of altruism, by appropriate diet, and by deliberate control of animal action and thought, awaken to a more vivid consciousness on one of the higher astral planes, and are normally completely unaware of such a thing as the earth plane. Perception would not range so far as to appreciate such sluggish vibratory motion!

The individual in the astral world is not only aware of the conditions of that world in the same sense as we are here, but also of the astral vehicles of every physically living person who may belong to it. Although the consciousness of such a physical personality is only freed by trance or sleep, nevertheless astral life has not only synchronised with physical experience but extends far beyond it. Death therefore involves no real parting for individuals of an entirely sympathetic nature, be that nature what it may!

Suicides and victims of premature death are subject for some time to special conditions which it is unnecessary to consider here. There is also an even denser state of matter than our physical world, something of whose actuality it would appear from recent discovery that science may be within reasonable distance of suspecting; but too little information regarding it is available to warrant any attempt to indicate its nature.

All the different worlds or planes of consciousness interpenetrate one another from the most ethereal downwards,

except in the case of the lowest one, which is not penetrated by the earth plane. This lowest one is the cosmic or evolutionary "sink" of our universe!

The present consciousness of the normal human being lies almost entirely on the astral and physical planes, united by a very delicate link or embryonic constitution with supra-astral planes. In some cases this link has been severed, causing the consciousness to oscillate between the two planes, expelled prematurely from the physical life by the action of what Eastern doctrine calls "Karma," and constantly re-attracted into physical conditions by "desire," destined sooner or later to the "sink" or to disintegration. This, however, treads upon the forbidden ground of reincarnation.

Normally the individual sheds astral experience as he does physical, but in a manner appropriate to the subtlety of the world he belongs to. There can be no conceivable immortality for the individual without the preservation of every link between physical life and immateriality, the multiple vehicles of consciousness being discarded one by one on completion of the full purpose for which each has been assumed.

The different astral worlds and the physical world are normally as unaware of one another as we are of life beyond Death. There exists a sensitiveness to what one may call "overlap conditions," a certain attraction in the emotions of love, hate, and desire, which so to speak "thrills" between astral and physical consciousness; but higher and disembodied entities are no more affected otherwise by our physical existence, through their own channels of perception, than we are by them. Yet it must be understood that "clairvoyance," which permits some to be aware of supra-physical life, has its parallel in an extension of perception on each plane, but adapted to the more vivid circumstances of that plane. Moreover, each plane possesses its controlling organisation and its stages of development, even as the physical world has.

It is further true, as a great scientist has put it in simile, that some workers on that plane nearest to the physical, who are, however, not in touch with the great controlling organisations and so are merely blind agents, are labouring to thin the walls of separation, as we are doing here, but no more. It is only under that peculiar circumstance we call "mediumship" that these otherwise invisible and physically unconscious entities are able to make heard the strokes of the pickaxe. This same possibility occurs between all the astral worlds, but the ability of the denizens of a more subtle world than our own immediate neighbour to communicate with us, that is to say, reach our physical consciousness, is not only proportionately more difficult but is associated with such repellent conditions and even dangers, that it can only be on the rarest occasions or for some very special motive that such a being can or would manifest to physical sense perception. The suffering involved by so doing must be enormous!

The earthworm cannot realise what his ideas of life would mean for the butterfly! Of the supra-astral worlds it is useless to surmise more than that an appropriate condition governs inter-communication throughout, and that it may be possible even for human beings to acquire some knowledge under expert guidance!

Clairvoyance of a very high order is able to transfer to physical consciousness something of conditions beyond those of the plane nearest to materiality to the one in which we live, under the circumstances I endeavoured to explain in the article on this subject (p. 316).

Now it must be obvious to anyone who will give it serious meditation, that if we individually consist of an organism which embraces an astral consciousness and the embryo of consciousness in still more subtle states, every one of which is self-contained and normally insensitive to other worlds of matter, all those states of consciousness which make up our united personality must be familiar with the particular world of which it is itself a part. We possess in fact a multiple consciousness. We live individually on each plane of which we possess a trace in our multiple constitution, be it developed or in embryo. We live vividly on the astral plane as we do less vividly on the physical and may live infinitely more vividly on the supra-astral planes (when the link is there). We cannot, however, transfer any recollection of experience on these higher planes to physical consciousness or from one to the other, without strenuous and prolonged training. Spontaneous glimpses of the lower planes occasionally occur in the discovery of a strange familiarity with places, events, or persons, in certain "experience" physically disguised and lingering confusedly through the sleep waking state, and in an unconsciously induced clairvoyant faculty possessed by a few, permitting a vague remembrance of "astral tours"; but the real penetration of more subtle worlds, of our own volition, with the power to transfer some memory of the adventure to the physical brain, is the result of special training under expert guidance and that alone.

The visiting of other planets functioning within the astral envelope of our solar system pertains to this acquirement, and is by no means so extravagant an idea as it may seem to those who know little of the latent powers of Man. Consciousness on an astral plane cannot function simultaneously with complete physical consciousness. It may oscillate rapidly between one and the other, but must always involve trance, induced or spontaneous, or sleep. The very real

danger of conscious penetration of these higher planes is the unwillingness to again take up the burden of physical life, and the consequent interference with evolutionary process amounting almost to suicide. The temptation to use the power to shake off physical experience once and for all is enormous!

We develop, in an evolutionary sense, on all planes to which our multiple consciousness belongs, dependent always upon the condition reached in the physical world, so long as we are an element of physical evolution. As soon as physical life has reached its utmost development and the ephemeral attraction of sense has been replaced by knowledge and consequently power, evolution of the individual continues on the astral plane, and our participation with the physical world comes to an end. Up to a certain point only they synchronise.

Those supermen who have almost attained the limit of human experience, possess a perfect control of physical matter, and are able to consciously penetrate the higher planes at will, are known in the East as "Arhats" or "Mahatmas," and by Theosophists as "Adepts." They are the product of deliberate and most difficult training; and although public opinion is not of the least importance to them, they have been greatly misrepresented in occult literature and maligned by ignorant people. They are not confined to Eastern races but embrace every nationality, and may be found, by those who can recognise them, in every country.

Motion in a higher plane is communicated outwards to the next or lower plane, which it interpenetrates, in a less vivid form owing to the greater density of the medium to which it is transferred. The plane of denser matter passes this motion in its turn to the next lower and so on, until it is communicated in slower and more ponderous waves to our earth plane.

A stone thrown into a pond causes intense excitement at the point of entry, extending itself outward in waves which become ripples, reaching the bank to re-percuss upon the focus of excitement in almost imperceptible undulation; and so, too, with Cosmic Motion.

As all the vicissitudes on the earth plane are results of motion communicated in this manner through the more subtle planes, what we call "experience" or events have their origin beyond our ken, dulled and transmuted in the passage, and a mere echo of occurrences not on one plane only but on every plane between that of origin and the physical world. The greater the ability or "spirituality" of the "sensitive" the more vivid are the impressions which can be transferred to the physical brain, always bearing in mind that they have to be communicated by sound, that experience is necessary in translating what is physically received as symbol, and that language has been essentially devised for the description of physical phenomena. Like the ripples recoiling from the margin of the pond, physical experiences produce their repercussive effect upon motion in the higher spheres, affecting the development of the more subtle states of the multiple personality in diminishing ratio.

The method of obtaining a direct knowledge of these matters is what is meant by "Progression," and it necessarily involves some understanding of a definite evolutionary purpose.

Occult training enables "the elect" to short-circuit the process: but to become numbered amongst "the elect" is the fruit of personal effort and ceaseless determination. The complexities of the truth are profound, but the precession and justice of evolutionary law are inflexible and immutable.

The illimitable powers of man, contained in every plane from the physical world to immateriality, are his to use if he will. They are limited only by Knowledge, which in its Infinity is God.

P. H. F.

We know more in our spirit homes than you think; we take an interest in what concerns our dear ones on earth; we don't like to be shut out of the memory, but to be thought about and mentioned as living, and consciously acting, working, and loving in the blessed spirit-world.

—"REALITIES OF THE FUTURE LIFE."

A CORRESPONDENT writes to suggest that the "filmy white image" on a window left by a dead fly may be a "psychic emanation." We think not, for as a matter of fact the stain is caused by a parasitic fungus which finally causes death, and in the death struggle marks the glass or other article in the manner mentioned.

"THE MISUSE OF MIND," by Karin Stephen (formerly Fellow of Newnham College, Cambridge) is one of a series of volumes which Messrs. Kegan, Paul & Co., Ltd., are issuing under the general title of "The International Library of Psychology, Philosophy and Scientific Method." It is a study of Bergson's attack on intellectualism, and interprets his views not only with sympathy and discernment but in a remarkably lucid way. The book therefore should be of value to those who aim at gaining a clear understanding of the standpoint of the French philosopher. M. Bergson himself, in a prefatory note, highly commends Mrs. Stephen's work, not only for the fidelity with which she follows his thought, but also as a personal and original interpretation of the whole of his views, having a value in itself quite independently of his own writings. The book is published at 6s. 6d. net.

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Conducted by the Editor.

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We do not hold ourselves responsible for manuscripts or photographs unless sent to us in registered envelope, and all communications requiring a personal answer must be accompanied by a stamped, addressed envelope for reply.

NOTE.

Will intending enquirers study this page in order to see that any question they propose to send has not already been answered. We are always glad of comments or of information that may usefully supplement the answers given.

THE SIDERIC PENDULUM.

J. S.—We have given so much in the past on this subject that we cannot go fully into the matter again. You will find some directions for making the pendulum in *LIGHT* of September 4th, 1920, and Sir William Barrett writes of it in his little book, "Psychical Research" (pp. 20-27). It is but one of a number of instruments termed by Sir William Barrett "autosscopes," one of them being the "divining rod"—usually a hazel twig—used in dowsing. The purpose of the instrument is to reveal the hidden, or unconscious mind, and, as we have said before, the virtue is really in the person and not in the instrument itself, just as with other implements which are dependent on the skill of the user. Thus a good wood-carver could effect better results with a poor knife than an unskilled person with the best blade that could be obtained. Some mediums do not require any external aids, but gain their impressions direct.

TELEPATHY.

J. L. P.—We regard telepathy as conclusively proved. For examples and much information on the subject we refer you to some of the many books in the Library of the London Spiritualist Alliance. The files of *LIGHT* also contain many articles and proven instances. As to the question of distance, this has no bearing on the matter, for telepathy is not bounded by the laws of the physical world, so that although there are certainly analogies between telepathy and wireless telegraphy, they are not of the same order, since, so far as we can discover, there is no more difficulty involved in telepathic communication between two people residing one in England and one in New Zealand than if they lived on opposite sides of the same street. That is to say, the law of inverse squares does not enter into the question. We can speak from much personal experience of the reality of telepathy, and are also inclined

to agree with those who on close investigation find at times traces of spirit interposition in carrying messages. You will find several articles on the subject in *LIGHT* for 1921.

THE ACT OF DYING AND ANIMAL SURVIVAL.

R. W.—The act of dying is but the escape of the spirit, the real "you," from the confining limitation of the physical senses, and its subsequent freedom in a more ethereal body with sense powers beyond our comprehension. There may be a temporary unconsciousness, but this is by no means necessary; it appears to depend on whether the circumstances of the death were natural or otherwise. The act of death is seldom, if ever, painful, the movements being purely reflex, like the movements of a cast off coat when parting from its wearer. It is not known whether all animals survive as individual existences; that they do so, in some cases, at any rate, is stated by communicators, but it is open to question whether this is by their own power, or whether it is the result of the desire and will power of the human master. In the latter case it would not be true individuality, and the existence would only be temporary. It has been said, for example, that pet animals survive, kept in existence by the affections of their human friends until the latter have outgrown the need.

THE USES OF MORTAL LIFE.

G. D. N.—Get rid of the idea that the world is a dismal place and human life necessarily base and sordid. There are certainly some callow thinkers who talk of "the charnel house of the senses" and the "mire of physical life." There are even some self-styled mystics who talk and write in this way and pay their Creator a very poor compliment by so regarding His work. These things arise from a diseased state of the consciousness, and are mere theological superstitions. The career of the spirit through matter is necessary so that it may be individualised and made self-conscious. In this respect the whole of the physical universe may be looked upon as a vast machinery for the "Making of Man." The great mystics and saints of the past, even when they did not take this view, saw that human life on the earth was part of the Divine plan, and viewed it with reverence, and so they went through their trials with faith and patience. Those who have the greater knowledge that has come with later thinking are even better equipped for the ordeal of earth life, for they can see its purpose as well as trust the Power which ordained it.

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SUNDAY'S SOCIETY MEETINGS.

Lewisham.—*Times Hall, Times Grove.*—Sunday, 11.15, Mr. Cowlam; 2.45, Lyceum; 6.30, Mrs. Mary Gordon.
Craydon.—*Harewood Hall, 95, High-street.*—11, Mr. Percy Scholey; 6.30, Mr. Fred Horne.
Brighton.—*Athenaeum Hall.*—11.15 and 7, Mrs. Cannock; 8, Lyceum. Monday, 8, healing. Wednesday, 8.15, Mr. Fred Curry.

Church of the Spirit, Camberwell.—*The Guardian Offices, Havill-street, Camberwell Town Hall.*—July 9th, 11 a.m., opening service; 6.30, Mrs. Worthington.

Holloway.—*Grosvenor Hall, Grosvenor-road (near High-gate tube station).*—Saturday, 7.30, whist drive in aid of building fund. Sunday, 11, Mr. and Mrs. E. J. Pulham; 7, Mr. H. J. Osborn, address, "Evidential Proofs of Spiritualism"; 8, Lyceum. Monday, 8, developing circles (members only). Wednesday, 8, Mrs. Mary Gordon, address and clairvoyance. Free healing is dispensed: On Thursday, from 5, by Mr. J. Oberley, children only; and Friday, from 7, adults. Membership invited: subscription, 6/- per annum.

St. John's Spiritual Mission, Woodberry Grove, North Finchley (opposite tram depot).—7, Mr. Harold Carpenter. Wednesday, 8, spiritual healing class, Mr. Harold Carpenter. Thursday, July 13th, 8, service with clairvoyance by Mrs. Anderson.

Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mr. and Mrs. Brownjohn. Thursday, Mr. W. P. Swainson.

Pekham.—*Lausanne-road.*—July 9th, Mrs. M. E. Orlovski. Thursday, 8, Rev. Matthias.

Bones Park.—*Shaftesbury Hall, adjoining Bones Park Station (Down Side).*—Sunday, July 9th, Mr. W. North.

Working Spiritualist Mission.—17, Warwick-street.—July 9th, 6.30, Mrs. Beaupaire. July 12th, Mrs. Ormerod.

St. Leonards Christian Spiritualist Mission (bottom of West Hill, St. Leonards-on-Sea).—To-day, Saturday, psychometry. Sunday, services at 11 and 6.30. Monday, 8, clairvoyance.

Central.—144, High Holborn (entrance, Bury-street).—Friday, July 7th, 7.30, Mrs. Crowder. July 14th, Mrs. Deane.

Mrs. Joy Sutt, author of the "Ministry of Angels," will minister to the sorrow-stricken and others in need of spiritual help, at 37, Westbourne Park-road, between 3 and 6 p.m., Wednesday and Sunday excepted, by appointment only.

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THE MEMORIAL ENDOWMENT FUND.

May we take this occasion to renew an appeal recently made in "Light"? When, two years ago, the Alliance bought its present premises, No. 5, Queen Square, it also (having in view the probable need for further expansion) negotiated with the owner for the possession, later on, of No. 4, paying a deposit on the purchase money. Funds will be needed to complete the purchase at an early date, and with this object in view it has been deemed advisable to revive the Memorial Endowment Fund, originally started by supporters of the Alliance in grateful remembrance of friends and relatives who had fallen in the War.

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SEE PAGE 442.

LIGHT

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CONTENTS.

"Spiritualists' National Union
International Congress.

Papers by Mr. Stanley de Brath,
Dr. Abraham Wallace, Chev. Clement
De St. Marcq, and Address by Sir
Arthur Conan Doyle.

The Proofs of Psychic Photography.
By Lindsay Johnson, M.A., M.D.,
F.R.C.S.

The Phenomena at the Gollgher Circle.
By George E. Wright.

Psychic Photography.
The Hope and Vearnecombe Case.

The Progression of Marmaduke.
Messages Continued.

&c., &c.

SATURDAY, JULY 15th, 1922

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A JOURNAL OF
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

No. 2,166—VOL. XLII. [Registered as] SATURDAY, JULY 15, 1922. [a Newspaper.] PRICE FOURPENCE.

What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position it firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honest, courteous and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light!"

NOTES BY THE WAY.

SPIRIT INTERCOURSE AND THE LAW OF MOSES.

We still find that certain texts from the Old Testament are quoted, even by educated people, against spirit communication, and even by those who are quite aware that every day they break other Mosaic enactments, as in the matter of the trimming of the beard, the wearing of garments of mixed materials, and the like. Lately we lighted upon a passage in William Howitt's "History of the Supernatural" in which he deals with the question by showing that Jesus Christ Himself broke the law of Moses regarding seeking spirits of the dead, so far at least as good spirits are concerned. He says:—

Christ abrogated this law by Himself seeking the spirit of Moses, the very promulgator of that law, and leading His disciples to do the same. He conducted Peter, James and John up into the mount. . . . and introduced them to Moses and Elias. . . . The Lord of life who was about to become Prince of the spirits of the dead, broke the law prohibiting the intercourse with the spirits of the dead. . . . The disciples, admitted to a convocation which would have brought the penalty of death upon their ancestors, found it so good for them that they desired to build tabernacles and remain with their illustrious dead.

William Howitt goes on to say that this "is a stone of testimony rooted in the eternal ground of the Gospel." It is indeed a good answer, and not the only one.

A PARALLEL FROM THE PAST.

The sun once moved round the earth, or at least so our forefathers asserted. They had the evidence of their senses. They saw it for themselves. It was sheer lunacy to deny it. Then came Science in the person of Galileo to assert that the sun did nothing of the sort. It was the earth that moved. In the end Science prevailed against popular "common sense." But Science arrived at last at the point at which, having established a doctrine concerning human life, it found itself flouted by a new idea, and its followers

felt very much as their ancestors did when confronted with the statement that the earth went round the sun. It was affirmed that man lived after death, a proposition opposed to observation, common sense—and all the rest of it. It seemed so utterly clear that when the brain died the mind died, that any statement to the contrary looked absurd and revolutionary. Even to-day we see in some scientific quarters that while accepting the reality of psychic phenomena the conclusion to which they point is flatly denied. The life, so to speak, is supposed to revolve about the body, and not the body around the life. It is the old sun and earth idea over again and it will end in the same way.

THE FAITH OF THE OPTIMIST.

That was a great saying of one of our spiritual philosophers: "The heavens are the evolution of the hells." The Power which, according to Matthew Arnold, makes for righteousness, goes irresistibly forward, through misfortune and catastrophe, laying the foundation of each better order of life on the ruins of the one which preceded it. It may proceed by quiet and gradual change or by eruption, earthquake and eclipse, but it goes ceaselessly forward, outworking a purpose which is never to be denied nor withstood. Man is destined to immortality. Life is designed to unfold. Out of war comes peace—sometimes of a sorry sort like the present peace, but of that peace is born in due time a richer peace. Out of the hells the heavens are evolved.

BALLADE OF SADDUCEES.

They spring from a line of ancient stock—
From old Judea the family came.
Of ghost and angel they made a mock,
And gained in the antique world their name.
In our modern day they are still the same,
Gainst faith and vision their minds they fence;
Matter as King and Lord they claim—
They are the people with common-sense!

What is a dream to a stone or block?
Airy nothing! And who would aim
At finding gold in a fairy crock
Where the rainbow ends in a seven-hued flame?
On facts and figures they climb to fame:
Pounds are solid, and shillings and pence,
But angels? Visions? Oh, fie for shame!—
They are the people with common-sense!

They know no hour but the hour on the clock;
Their frame of mind is an iron frame;
On inspiration they keep a lock
And aspiration they hobble and maim,
These are the proper rules of the game—
The earth is solid and no pretence,
The goddess of Reason a worthy dame—
They are the people with common-sense!

L'Envoy.

Death, when thou comest to put to shame
The stubborn soul as it passes hence,
Give them, pri'thee, no word of blame—
They are the people with common-sense!

—D. G.

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and Newsagents; or by Subscription,
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THE PROGRESSION OF MARMADUKE.

Being sketches of his life, and some writings given by him after his passing to the spirit-world. Given through the hand of Flora More.

(Continued from page 419.)

August 17th, 1919.

THE MIGHT OF PRAYER.

"True prayer is heard and answered when the right objects are asked for and the right attitude of mind maintained. It should have the effect of the 'correspondence classes' by which a new subject can be taught from a distance. The life eternal is to most people a new subject, but you can establish a line of communication between the two worlds, and when you thoroughly recognise that there are guides in our world under whose charge you are placed, and that they are permitted to assist you in your difficulties and trials, and to take you by the hand and lead you to heights which you could not scale by yourself, then I think you will see that this daily communion with a Power who is above all and over all, is a means of enlisting also the practical help of those who are under His command, passed down through we know not how many higher to lower spiritual viceregents. We must be at the very beginning of the real spirit-world, having so recently come over, but we have nevertheless learnt somewhat of the procedure, and how a never-ending stream of influence pours through until even we are able to pass on some of it to those on earth. The high and radiant spirits through whom these influences reach us are seldom seen by us, yet it is from them that we learn the far-reaching power of prayer. If you had a relative who had gone to a distant country, and you never wrote to him or entered into communication with him by thought, you would soon lose the telepathic power which may have existed between you, and which your letters or thought would have served to keep afresh. In the same way, if you do not try to keep in touch with the Highest Power, which directs and guides all, the possibility of approaching nearer and nearer to Him grows less and less, and may probably cease altogether while you inhabit your earthly body. But if you try to keep the communication open you will succeed and will enter the new life as a student, truly, but no longer as an infant, having to learn everything from the beginning. The power to grasp the highest; to long for and wish to attain it, has to be cultivated, and to do this, prayer, true, sincere, earnest, and rightly-directed, is necessary. Those who get disheartened, and fall back into the ranks of the careless and disbelieving will have to regain here the ground which they should have gained on earth, and they will find that it would have been easier for them then than when new modes of thought and of aspiration have also to be cultivated to fit them for the new life. The prepared soul is the one who has passed the preliminary examination with credit, and will have the less difficulty in passing the final one here. The blind are not only those whose physical sight was darkened in earth-life, but also those who deliberately closed their eyes to the larger and grander issues of life."

August 24th, 1919.

THE EVIDENCE OF PSYCHIC POWER.

"I want, if possible, to show you how very closely the two worlds dovetail, and how very much the happenings in your world influence us, and vice versa. We have only to take a few instances to prove this. During the war, as you know, psychic power was greatly held up in some directions, and yet when any help or comfort could be given to those suffering through the war, it seemed doubly increased for this special purpose. We here had for the time to put aside much of our usual work, and to give ourselves up to that of comforting the bereaved, and of bringing light to those who had passed over to us in darkness, and whose mental vision had to be restored to them. We worked almost unceasingly at periods when there was an influx of these poor perturbed souls. In normal times the work is more gradual, and we let the newly-arrived spirits have a longer period of rest before we try to instil new ideas into their bewildered minds. This intermingling of the seen and unseen is very real, and those psychics who are still on the earth plane are well aware of it going on; but those who are not psychic, or who do not develop the gifts they have, do not realise how many of their best deeds of kindness, and much of their best work in other directions, have been carried out through impressions given them by the spirit-world. We hesitate to say what would be the effect if all

the influences passed on to earth from our world were to cease, but we think that, to a certain degree, progress would be stopped, and that men would find themselves deprived of something on which they had unconsciously relied for guidance and help. I daresay you think that we rate our influence on earth too highly, but I do not think this is so. We do not say that everything is impressed from the spirit-world, and that no ideas or actions are generated by the initiative of the dwellers on earth; but in the same way that all uplifting aspirations come, in the first place, from God, so we are able to give a trend and direction to your thoughts on the earth plane. A man suddenly develops the idea of some philanthropic scheme. He may think the idea his own, but had he no friend, now passed over, whose delight it was to form new plans for the benefit of his fellow-men? If he had, then that friend is probably still working on through him. If he had no such friend, he may still have some guide who can influence him, and make him plan and scheme as he never would have done but for the impetus given him. Then are there not impressions received as to doing a certain thing; going to a certain place; seeing a certain person? The psychic records are full of such instances, but alas! these are generally read by those who have already the consciousness or knowledge of the psychic power. If the same knowledge could be conveyed to those who are outside this inner circle, the cause embodied in these truths would spread more rapidly than at present. But all the world is not yet ready for the teaching, and it is perhaps a wise decree that the truth shall spread like a little trickling stream, and not like a mighty raging torrent which might overflow its banks and possibly bring disaster in its course. Be content with what each of you can do in your own immediate circle; for always the personal experiences of a friend will have more effect on the mind of another than the same thing given by a stranger or read in a book. Mankind might as far as they have been given wines; they are possibly best confined to a narrower sphere of duties; and in the same way the wings of knowledge are kept clipped until the day when they can be spread with impunity and wend their flight to the regions where pain and sorrow have no power of injury, but are only felt in sympathy with the trials of others."

September 7th, 1919.

THE HEALING ART.

"When a patient is given over by the doctors on earth there is a finality about it which seems to preclude hope. Not so when we are treating the patient from our side. Then it is that we whisper encouragement, and try to turn his thoughts to pleasant visions both of earth and of the world to come. When a man ceases to dread death, that unwelcome visitor is very often banished for the time; and yet no one should fear leaving the body, though it is natural to feel sorrow at parting from those dear to us. So men cling to life until the great change has taken place, when they realise that the journey taken has brought them to a more beautiful and a pleasanter land. We want you to know that treatment from our side may arrest disease, or in time banish it altogether. We—or rather our doctors—can act by mental power on the affected part in local disease, or on the portion of the brain which controls that part of the body, or apply mesmerism when necessary, and so bring about a condition making recovery possible. We have seen some wonderful cures made from here, and our doctors rejoice when they succeed after all else has failed. It is not possible to give a fuller explanation of the methods employed, but you know that all sorts of diseases can be produced by anxiety, grief, or care, acting on the mind, and through that on the body. If men had their minds less fixed on material things therefore, and more on spiritual matters, their minds would be in a healthier state, and there would be less disease. The earth body is too dense in its material at present. Here we, in our more ethereal envelope, have no diseases, but on earth the heavy flesh which covers the spirit-body of man makes it difficult for us to give him impressions from our side. To return to the general subject of the treatment given from here to a patient still on earth: in the convalescent stages, he is always surrounded by both children

THE PROOFS OF PSYCHIC PHOTOGRAPHY.

MORE ABOUT THE ROSE PHOTOGRAPH.

By GEORGE LINDSAY JOHNSON, M.A., M.D., F.R.C.S.

If readers of *LIGHT* will take the trouble to consult *LIGHT* for October 30th and November 6th, 1920, they will find a considerable amount of criticism respecting two supernatural photographs, one taken on a single plate in the centre of a selected packet of dry plates, which was purchased by Miss Scatterd and brought to the mediums, Mr. Hope and Mrs. Buxton, at Crewe. The packet for test experiment was sealed with several seals in the presence of witnesses, and was never removed from Miss Scatterd's sight or control until after development of the plates. The first part of the experiment was as follows: On a plate selected by Miss Scatterd from several half-used boxes left by previous sitters, was obtained a script in two hand-writings giving detailed directions as to the treatment of a packet, which was to be purchased and dealt with under strict test conditions. This psychograph was signed by Archdeacon Colley. The test was carried out in strict accordance with the instructions found in the script. The flaw in the first part of the experiment, which was merely for instructions not for test purposes, lay in the fact that the word Colley was spelt without the "e," Colly. But Miss Scatterd assures me that this has been satisfactorily explained since. I may add that I developed the "Rose" plate myself in the presence of four witnesses at the Royal Photographic Society's Rooms in London.

Now for the sequel. About a week after I had obtained the Rose photo, I went with Miss Scatterd to a private séance with Mrs. Wriedt in Upper Baker-street. I came as an absolute stranger, and Mrs. Wriedt had never even heard of me before the séance. The room was made very nearly quite dark, but before the séance I examined the room, which was almost empty except for half a dozen chairs and a small trumpet which stood in the centre of the room on the floor.

After sitting in obscurity for about ten minutes I saw a very bright light which looked like a ball of fire about the size of an orange. It passed right round the room until at length it stopped about two feet in front of my face. I put up my hand and felt the trumpet distinctly, close to my ear.

The medium called out "Someone wants to speak to you, sir," and I asked, "Who's there?"

The reply came back (regardless of grammar): "It's me—Archdeacon Colley."

I replied, "I am very pleased to meet you, Archdeacon." "Thank you," he replied, "but have you got the picture?"

"What picture?" I enquired.

"Why, the rose, of course."

You could have knocked me down with a feather, I was so astonished, for you must know the medium knew nothing about the rose, and I am certain Miss Scatterd, who alone knew about it, had never said a word about it to Mrs. Wriedt. In fact, she had not seen Mrs. W. since I had developed the plate.

"Yes," I cried, "it came out a white rose."

"I am so glad," he answered, "but I can make a rose of any colour, green, red, blue, or any colour you please. Would you like to see the rose?" he added.

"Why, immensely."

The light died out, and in about a minute the light suddenly came again and stopped right in front of my face as before, and it then opened out into a beautiful white rose. Miss Scatterd, who happened to be sitting on the next chair on my right, will confirm this. Of course, the first idea that entered my head was that it was some sort of hallucination. So after the séance I asked Miss Scatterd, and she told me she saw it as plainly as possible. I must confess I was so bewildered that my thoughts were in a whirl, so I may have been mistaken in its being a rose, as Colley had suggested seeing a rose, and that might have influenced my imagination. Then the light slowly vanished, and a thought struck me: "Could the light (or rose) have been faked by the medium holding the light (or rose) at the end of a stiff wire?" I therefore called out, "Oh! Archdeacon, may I see the rose once more?" "With pleasure," came the reply, and immediately the light appeared again, and seemed to change into a rose. I then joined the fingers of my two hands together, and passed them round and round the rose, which was between me and my hands. As I felt no resistance, I was certain that there

(Continued from previous page.)

and animals from our side; of course unperceived by himself unless he be clairvoyant. They give largely of their vitality, and so are of great assistance in the process of recuperation. It may seem strange to you that they are able to have any effect on the earth body, but so it is; and through the magnetic force given off from the children especially, the restoration to health of the patient is more quickly accomplished than would otherwise be the case."

(To be continued.)

could be no wire attached to it. I then said, "Where are you, Archdeacon?" whereupon he tapped me on the ear with the end of the trumpet. I caught hold of his hand. It felt cold and clammy, like an eel, and it melted in my grasp like butter, after which I felt nothing. He had not gone more than five minutes before the light came again, and stopped right in front of me. This time I heard the strong, deep voice of W. T. Stead.

After the usual greeting, I said, "Mr. Stead, will you tell me, please, what was the last thing I did to you before I left for South Africa?"

"Why, you tested me for glasses."

"Quite correct, but where did I test your sight?"

"Why, at 55, Queen Anne-street, Cavendish-square, of course."

"That is quite correct," I replied. "Now, Mr. Stead, tell me, please, where we went to that same evening together?" As he seemed to have forgotten, I thought I would prompt him a little. So I said, "Do you remember we went to see the 'Zancigs'?"

"No, we didn't," he replied, "we went to the Thompsons'."

"Oh, yes," I answered, "I remember now—it was the Thompsons'." (This is of great importance as it rules out thought transference and telepathy, since my first impression was that it was the Zancigs's.) "Now tell me exactly what went on there," I asked.

He described everything most minutely, and we both roared with laughter, remembering a very amusing incident occurred while we were at the house. I then said, "You know, Mr. Stead, I never came here to see you."

"You're very complimentary!" he said, "but I know you did not; you came to see your boys who were both killed in the war in Mesopotamia."

That was perfectly correct, and he added, "I have brought them with me, and they will speak to you the moment I have gone."

The light died out, and presently appeared again, when suddenly I heard my youngest boy's old familiar voice, "Hello, father! is that you? I am Benny" (his pet name), and then he told me all about the war.

"How were you killed in the trenches?" I asked him, for I had received a cable message from General Maude, telling me that he had died from his wounds in the trenches.

"Father, I was not killed in the trenches; I died from fever in the hospital four days after I was wounded, but I didn't die from my wounds at all."

Now I was unaware of that at the time, and the medium did not know that I had any sons.

I asked him what he was doing?

"Father, I'm so happy! I'm just loafing at present, and am having the time of my life."

"Really, I think I had better come and join you," I answered.

"Father," he added in a frightened voice, "for goodness sake don't do it. You've got a lot of good work to do yet, and when you are ready we'll come and meet you and show you round. You will have a grand time, I can promise you that."

Of course we said many other things and so did my eldest son as well, but this will suffice.

If any of our readers think I am romancing, I feel sure Miss Scatterd will be only too happy to tell them through *LIGHT* what she saw and heard herself, and then the reader can compare notes. I am too far away now to influence her in what she will relate.

Durban, May 5th, 1922.

THE SEANCE AT TOLEDO (U.S.A.).

AN OLD PHOTOGRAPHER'S SUGGESTION.

Referring to the remarkable sitting with Miss Ada Besinnet in Toledo, U.S.A., described by Sir Arthur Conan Doyle (*LIGHT*, June 24th, p. 390), Mr. C. G. Hayward (of Gurnard, Isle of Wight) writes:—

How instructive and interesting it would have been on that occasion if a camera with wide angle anastigmatic short focus lens, with 12 x 10 size rapid plate had been placed in a corner of room, with lens kept open and slide drawn; surely it would have recorded all or nearly all of the wonderful phenomena that occurred there.

In taking photos of firework displays and also of lightning at night, the lens, with slide drawn, is always pointed in the direction to cover the space in which fireworks are, or the direction from which the flashes of lightning occur. The exposure can go on continuously, as the darkness has no effect on the plate during the interval of the flashes, etc. A large plate would record many things, or of course the plate could be changed for fresh ones.

From an old photographer's point of view I don't think photography is sufficiently used to record psychic phenomena.

"SPIRITS when they please
Can either sex assume, or both: so soft
And uncompounded is their essence pure."
—MILTON, "Paradise Lost."

SPIRITUALISTS' NATIONAL UNION. ANNUAL MEETING AND INTERNATIONAL CONGRESS.

(Continued from page 422.)

PAPER BY MR. DE BRATH.

The meetings for the third day of the International Congress of the Spiritualists' National Union were held at South Place Institute. At the morning session a Paper was read by Mr. Stanley De Brath on "Materialisations by Franek Kluski and Some Inferences from them." Mrs. Greenwood presided.

Mr. De Brath said:—

The experiments on which I am about to speak were conducted at the International Metapsychic Institute, Paris, by Dr. Gustave Geley, its Director, by Professor Charles Richet, and by other scientific men.

There are two sides to our movement. There is the scientific and there is the spiritual. I do not hesitate to say that I belong to the latter. (Applause.) But the verification of the phenomena has been done on the scientific side. Now the point of the work carried out at the Metapsychic Institute is that the researchers have committed themselves to no theory at all. Their object was to verify the phenomena on which Spiritualism rests. I say it rests on these, because non-Spiritualists always want definite proof of an objective character.

In the experiments to be considered a proof is furnished which is quite conclusive to anyone who has seen the moulds in paraffin wax produced from the materialised hands and feet, or even has seen photographs of them; for it is physically impossible that such moulds could be produced by any normal process in the time and in the conditions under which they were actually formed. The usual phenomena of materialisation last only a few minutes, and close examination of them is, therefore, only possible for a short time. But in Franek Kluski's case these ectoplasmic growths are sufficiently permanent to enable them to be coated with paraffin wax, by being dipped into a bath of wax kept just above its melting point, and this constitutes one of the most remarkable features of his mediumship.

Kluski is a Polish medium, aged 47, a highly educated man, a member of a liberal profession, and also a writer and a poet. His mediumship is entirely disinterested, and his gifts were manifest from early childhood.

The main purpose of the experiments was to prove the objective reality of the ectoplasmic forms by casts of the materialised hands. No dark cabinet was required. The medium was seated in the laboratory which was dimly lit by a graduated electric light in a red globe. The experimenters invariably held hands, no one being left out of the "chain." One of the chief experimenters sat on each side of the medium holding his right and left hands respectively during the whole of the proceedings. The red light was reduced till only the outlines of the sitters could be seen and the phenomena were awaited. They usually began soon and lasted about half an hour. Franek then asked for a quarter of an hour's rest and drank freely of tea, after which the sitting was resumed. He is never hypnotised. He soon passes into semi-trance, during which he is conscious of all that takes place. Occasionally he falls into deep trance and is quite unconscious. In this latter state the phenomena are much more marked than in the former. Kluski, however, prefers the semi-trance, being interested in the phenomena, but he has to maintain an attitude of complete mental passivity, any act of will on his part brings the manifestations to an abrupt end. During the séance respiration and pulse increase, but he is very quiet and makes little or no movement. Reaction and prostration after the séances are very severe.

The phenomena generally begin with an odour of ozone, distinct but ephemeral. Light phosphorescent clouds are formed round the medium, especially round his head, and in these clouds points of light seem to condense. Sometimes these are of considerable size and give the impression of being parts of hands or faces, the remaining parts being invisible. As the materialisation proceeds, the hands and faces are seen completely formed. They are sometimes self-luminous.

PARAFFIN WAX MOULDS.

The *modus operandi* was as follows: A trough containing melted paraffin wax floating on hot water is placed near the medium, and the materialised "entity" is asked to plunge a hand, a foot, or even a part of the face into the paraffin. A glove of wax then forms on the hand, which can be hardened by dipping it into cold water, or waving it in the air. By dipping three or four times in succession the glove can be made thick enough to stand handling. When the hand is dematerialised the glove is left, and an exact copy of the hand can be made by pouring plaster-of-

Paris into the waxen mould. In these experiments only one trough was provided, the trough of water being omitted. The receptacle of melted wax was placed two feet in front of the medium, the experimenters holding hands round his chair in front, the two persons at the ends of the "chain" holding each one of the medium's hands. A very weak red light was still sufficient to show Franek's motionless outline. Nine moulds were obtained, seven of hands, one of a foot, and one of the chin and lips.

So far it is obvious that the verification of the genuineness of the moulds obtained turns on the care of the observers that no previously prepared moulds could be brought into the laboratory and passed off as made during the experiment. The bulky and fragile nature of the wax moulds, the holding of the hands of the medium throughout the experiment and the fact that he could be seen well enough to certify that he did not move, are really sufficient proofs that the moulds were really made at the moment stated and released by dematerialisation of the hand in the wax glove.

But in the séance of December 31st, 1920, an additional and positive proof was applied. Drs. Geley and Richet, who were directing the experiments, decided to colour the paraffin blue so as to distinguish it from any other sample; and also, unknown to any person but themselves, to mix with it a small amount of cholesterol, a substance which shows no visible alteration in the wax but gives a very distinctive chemical reaction on testing with sulphuric acid. The purpose was that by cutting off a small portion of the "glove," and testing it chemically, absolute proof could be obtained that the glove had really been formed during the séance from the paraffin provided. The admixture was made by Dr. Geley just before the experiments, in absolute secrecy.

At this séance two moulds were produced—one of a child's foot up to the ankle; and a second of the chin and lips of an adult. The colour was the bluish coloration of the paraffin provided, and on cutting off small portions of the wax moulds and testing chemically, the reaction of cholesterol was apparent. It was therefore absolutely proved that the moulds were made during the séance with the paraffin provided.

They had to be handled with the utmost care.

Several points should be closely noted:—

(1) The casts made from these paraffin wax "gloves" are perfect human hands, they show the lines and markings of the skin, the nails, the knuckles, the tendons and sometimes the veining on the back of the hands.

(2) The hands are smaller than adult hands. The dimensions are those of a child's hand, but the markings of the skin and the general character of the casts are those of adult hands.

(3) The general form of all the hands is the same. They have the same modelling, nails of the same shape, and the same lines, so that they appear to belong to one and the same person, but they are not of exactly the same size—mould No. 6 is notably smaller than No. 3.

(4) The position of the fingers is different in every case; in Nos. 1, 2, and 3 the fingers are more or less extended and the thumb turned inwards against the palm; in No. 4 all the fingers and thumb are extended; in No. 5 all the fingers are clenched except the first; while in No. 6 all are extended. This last shows very distinctly the wrinkled skin of an old person's hand though the dimensions are those of a child, the length from wrist to tip of second finger being only four and three-quarter inches, measured on the back.

(5) Such gloves could not be released from a normal hand in these positions without very elaborate cutting and precautions.

(6) The hands in no way correspond with those of the medium or of any person present.

Dr. Geley states ("Bulletin" of May-June, 1921), that at certain experiments at Warsaw, under strict test conditions, two perfect moulds were obtained; one the hand of a woman as far as the elbow, of natural size, in a single piece without defects; the other a strong masculine hand, larger than that of Franek Kluski, with half of the forearm.

Dr. Geley writes in the August number of the "Bulletin" of the Institute (1921) as follows:—

"These moulds are the tangible and indisputable proofs of the reality of materialised human organs. Their details of anatomical structure show that they are not phantasmal simulacra, but complete solid hands with bones, muscles, tendons, down to the lines and creases of the skin."

From the biological and philosophic points of view these moulds are much more important than mere photographs. During our séances with Franek our chief and almost exclusive object was to establish the authenticity of organic materialisations by objective demonstration. In the last article written on the subject it was definitely stated that the moulds in no way resemble the hands of the medium and could not be referred to any re-duplication of his members."

MATERIALIZATIONS OF HUMAN FACES.

"At all the successful séances there were apparitions of human faces. Under the test conditions previously described—sittings held in our own locked laboratory, no trickery by confederates possible, the medium's hands securely held, and moderate red light—the authenticity of ectoplasms representing all the characteristics of the human face seems to us quite certain."

I have omitted the arguments by which Dr. Geley shows that similar wax moulds could not be made by any normal process without a very long and laborious procedure; and that under no possible means but the supernormal could they be made under the conditions described.

The fact of the ectoplasmic forms is therefore proved. I shall now attempt a hasty glance at the leading inferences that seem to me to follow from this fact, apologising for the brevity of suggestions that I venture to make, not didactically, but as food for thought.

Richet, in his masterly "Treatise on Metapsychics," remarks (p. 571) that durable progress in this science is to be looked for in careful analysis of elementary physical phenomena such as raps rather than in the messages they convey; and while giving full credit to Spiritualists for their courage in maintaining the truth of the facts, he regrets that they should be more concerned with the religious and ethical aspects of the matter than to register with unquestionable precision the telekinetic raps on a board.

It may be doubted, however, whether they would have had the courage to stand out against the bitter and scornful opposition they have had to encounter, had they not seen from the first the bearing of the metapsychic facts upon great human problems of life and death. (Applause.)

SPIRITUALISM AND PSYCHICAL RESEARCH.

The men of pure science are seeking the causes of these phenomena; the Spiritualists (the best of them, at any rate) are seeking their uses. Every science bifurcates in this way into two groups; that interested in research work, and that which applies discoveries to practical uses. They are mutually dependent and should feel mutual respect. But for the courage of obscure Spiritualists in facing seventy years of obloquy, ridicule, contempt, and even persecution, the S.P.R. would have had no material to work upon. Metapsychic Science rests on Spiritualism, for psychic faculties provide the material for investigation. In its turn Spiritualism rests on metapsychic science for the certainty of its foundations: without scientific precision there are great risks that its real uses may be lost in the mists of superstition and empty occultisms.

THE USE OF MATERIALIZATIONS.

The state of the world to-day is such that only those things that have a bearing on character are worth attention: for public acts are but the expression of character, and Western civilisation is now in real peril; a repetition of the events of the last ten years means universal bankruptcy and anarchy just as it is in Russia. Even now some Asiatics are waiting for the suicide of Europe, and some Europeans are doing their best to bring it about by indifference to reforms or by methods of violence. Now the use of materialisations has already been indicated. They prove that Spiritualism is not a set of meaningless marvels that upset all our orderly notions of the possible, but a witness to the great practical facts of the soul and its destiny, on which all religion rests. It leads straight to the conviction of the human soul as a real entity using the body as its instrument. The analytical treatment of psychic and metapsychic phenomena shows that there are in the human mind cryptic powers, manifest in sensitives, but latent in others, which powers are independent, or nearly independent, of Space and Time. The fact of Telepathy does not necessarily imply that transmission of thought is its mechanism. When Mrs. Green had a vision in England of two girls drowned in Australia by a carriage falling into the water, their two hats being left floating, one of these girls being her niece ("Annals of Psychic Science," i., 49) it is preposterous to suppose that the niece's thought turned to an aunt she scarcely knew of. As Hyslop has pointed out, telepathy, the fact, is one thing; "telepathy," the explanation, is quite another. When in 1868 Sonrel foresaw the wars of 1870 and 1914 and their results; when in 1877 the Sheik Sid Hassan el Merghani foretold the details of the Mahdist rebellion and the battle of Omdurman (see "Blackwood's Magazine," August, 1910, by Col. Percy Macbell, C.M.G., Inspector-General, Egyptian Coast-guard Dept.), both were giving proof of the existence of a prophetic faculty independent of time, or of being influenced by a mind that has that faculty. There are many other cases in which, even if spiritual existences are ignored, faculties independent of Space and Time must be admitted.

Now Spiritualism takes its stand on (1) the reality of the supernormal phenomena; (2) on their moral purpose as proving that man is essentially a spirit; and (3) on the inference, supported by direct testimony from the Unseen, that the purpose of Evolution is the development of spiritual qualities.

It is only by arousing the conviction that Man is a Spirit developing in the veil of flesh, and that here nationally, and in the after-life individually, he will reap exactly as he has sown, we may hope to set in motion powers adequate to cope with the forces of evil that are now arrayed for the perpetuation of ruinous conflicts. (Applause.)

PAPER BY DR. ABRAHAM WALLACE.

At the afternoon session Dr. Abraham Wallace read a Paper on "Psychic Science and the Detection and Repression of Crime." Dr. Gavin B. Clarke presided.

Dr. Wallace said:—

In the newspapers a few weeks ago I noticed in a short report of a lecture given in New York by our distinguished Spiritualistic missionary, Sir Arthur Conan Doyle, that he was asked, "Can you find out those who commit murders?" Had I been asked a similar question I should have made a direct answer in the affirmative, for several murder cases have come within my own experience for investigation.

JACK THE RIPPER.

Before speaking of one or two examples in which I have personally investigated, I should like to refer to one of the most notorious cases where Psychic Science was successfully employed. Few people, even Spiritualists, know that that series of atrocious crimes which took place many years ago in the Whitechapel district of London, perpetrated on women of the "unfortunate" class, and associated with the name of Jack the Ripper, was brought to light and terminated by the action of a friend of mine, a trustworthy sensitive, a distinguished Spiritualist, and one of the most highly spiritually evolved men who exist to-day.

The case proved to be one of the most difficult ever experienced by the Metropolitan legal authorities. Owing to the many outrages committed, the police had numerous detectives in plain clothes nightly perambulating the locality. Yet victim after victim was discovered in the early mornings without a trace being found of the skilled perpetrator.

In all the cases the methods followed indicated that it must be the same individual—someone possessing highly trained surgical ability, as the precision displayed in the use of the knife pointed to an expert with perfect anatomical knowledge. The culprit was found to be one of those rare cases of double personality, and, I regret to say, belonging to the medical profession—a Dr. Jekyll and Mr. Hyde, with all the characteristics of Stevenson's wonderful creation. Owing to the interposition of a high authority, the homicidal maniac in the Whitechapel case was quietly removed to an asylum for the insane, where he died many years after. Some time ago I learned some details of the psychic aspects of the case, and it is very interesting to investigators to consider these, for they were more or less of the same nature as I have found in investigating other cases.

My sensitive friend has always displayed excellent powers of retrocognition and prevision, which usually evolved in his sleep life, and afterwards sometimes manifested in his ordinary consciousness. It is highly probable, however, perhaps absolutely certain, that in the discovery of the culprit in the above instance he was prompted by intelligences from higher planes, who doubtless knew what murders had already been done by the wretched man, and could recognise what he further intended to do, which they determined to prevent.

I understand that the sensitive first came into contact with the murderer while riding in an omnibus. A "voice" told him to follow the man sitting opposite to him, as he was Jack the Ripper. He did so, because the voice informed him that the murderer intended very soon to do another outrage in a certain way. He then communicated with the police who were disposed to suspect him as the culprit. He requested them, however, to keep him under observation till the next murder took place, which they did. Thereafter they listened to his statements without question, and acted according to his directions. The criminal was taken, the series of murders terminated, the great public excitement ceased, and nothing more was heard of the case.

THE CAMP MURDER.

A good many years ago I tried to investigate what some of you may remember as the Camp murder case. The body of Miss Camp was found in a railway carriage on the arrival of the train at Waterloo, with injuries to the head produced by some blunt instrument. Next day on the railway track a pestle was found, and it was supposed to have been used by the assailant. I was then in an enthusiastic stage as an investigator (we all pass through that stage—laughter), and I appealed to Scotland Yard asking them to send to my consulting room the pestle found, as I was con-

ident that I could assist them by psychic means in the discovery of the murderer. Fortunately, my request was unheeded. I say fortunately, for I had not learned at that time that it was quite against the highest principles of occultism to assist in bringing a murderer into custody, because the unchristian state of legislation would have inevitably led to a second murder. Without the pestle, however, we discovered by clairvoyance many facts connected with the murderer, which I had good reason to believe were true, but all the details could not be confirmed, for the Camp murder case still remains unsolved.

THE MERSTHAM TUNNEL MYSTERY.

In September, 1905, I was brought, with several sensitives, into the investigation of what was known as the Merstham Tunnel Mystery. The body of a Miss Money was found in the tunnel, and to this day the mystery of her death has never been cleared up by the police. In this case I had several excellent mediums co-operating with me. We had an opportunity of psychometrising articles found on the body. I find I have still in my possession the young woman's hatpin. We sat in her home and discovered most of the details of the eventful evening. At one of our early sittings, before the inquest was held, one of the sensitives saw in the astral light the figure 308 or 508—the figure was blurred. We could not understand their meaning, but at the inquest a railway official reported that the number of the carriage in which the young woman travelled was 508. Many other details were discovered which I was afterwards able to confirm. The young woman (Miss Money) returned at the séance, and controlled one of the mediums. She indicated that no good would result from pursuing our investigations. As she had no resentment in her heart against her assailant she desired that nothing further should be done. We, therefore, deliberately suppressed all the facts obtained, for had I been permitted to make them public, her companion of the ill-fated evening would have been in the hands of the police, with perhaps the usual sequel.

I have had other experiences, such as that of the missing stockbroker, Mr. Foxwell, but I think that I have said enough to demonstrate that murderers can be discovered by psychic agency.

Dr. Ellis T. Powell told me a few months ago that at a sitting in their own private circle information was given of a youth (Harold Jones) in Wales having killed a little girl. At the trial of the youth the verdict was "not guilty," but the malicious influence in his life, whatever it may have been, still persisting, he killed another little girl and hid her body in an attic. He afterwards confessed to the two murders. Here is an excellent example of the truth being perceived by occult means, while a Law Court, with all its officialism, could not discover the first crime.

I wish to say that as a result of my experiments and observations, I am now disposed to believe that in a properly constituted circle, with one or two fully developed sensitives, all meeting with one accord—and that is an important matter—to discover truth and to repress evil, every murderer might be discovered, and but for the probable sequel of capital punishment, the information obtained could and ought to be utilised.

CAPITAL PUNISHMENT.

Capital punishment, he went on to say, was an obstacle in the way of employing the methods of psychical and metapsychical science in criminology. As a believer in their Spiritualistic philosophy, and as a student of the ancient wisdom found in all great religions, he was one of those who advocated the abolition of the death penalty, and felt that its retention in the Statute Book was contrary to the spirit of true Christianity. He was desirous of seeing their legal authorities keep pace with advancing psychic knowledge, and that they should be willing to adopt their methods, and even begin to utilise their well-developed sensitives to assist in the detection of both heinous and minor crimes. Instead, however, of realising that in psychic and metapsychical science there were great possibilities in regard to the discovery of crime, their police authorities, unfortunately, under an ancient and absurd law, prosecuted their mediums in nearly all parts of the country.

The death penalty did not tend to diminish crime; it rather tended to bring about crimes of a singular character occurring in epidemics, for often those sent to the other state of existence by this form of punishment are unprogressed souls who become earth-bound, and may influence, and indeed often do, allied spirits still in the body, with the result that they commit crimes similar to those for which the earth-bound individuals have been punished. I believe that the youth, Jacoby, who was executed the other week, was one of this class.

I remember a prison chaplain asking my advice about a determined, resentful young criminal who had been executed, and who had threatened what he would do from the other side of life if he possibly could return. He said he would haunt the place and try to influence others on this side to follow his example. Not long after his execution he was able to return, and I was asked how to help the poor, deluded impenitent. I was at the time visiting haunted houses, and had been helpful in relieving some of

such "spirits in prison," so I recommended the chaplain, who knew something of Spiritualism, to form a circle and get into contact, if possible, with some good, ministering spirits whose duty it is to take under their protection those harbouring revenge, and request them to take the supervision of the young, undeveloped brother. Instead of sending him into the next stage of existence, how much better it would have been to have treated him in a psychic sanatorium on the earth plane! There is such a sanatorium in Los Angeles, and it is doing valuable work.

Let me say in conclusion that I know the Spiritualists' National Union and other kindred associations have already done a great work in trying to influence the advancing thought of our time, and I congratulate you on what you have accomplished. (Applause.)

EVENING SESSION.

WELCOME TO SIR A. CONAN DOYLE.

MR. G. F. BERRY (President of the S. N. U.), who took the chair, referring to the mischance to the Radio message from Sir Arthur Conan Doyle, said that if the latter had landed a little earlier he would have come by aeroplane. (Applause.) He had great pleasure in welcoming Sir Arthur and Lady Conan Doyle to their meeting. It was an historic occasion. The delegates had met that afternoon to discuss what could be done to cement the fellowship of their Conference. A resolution had been passed that the time had come for the establishment of a National Spiritualist Union throughout the world. (Applause.) Also they decided to take the first steps in that direction. An Executive Committee had been formed and they meant to go on with the work until this great temple of Spiritualism became a real fact. It was fitting that this announcement should be made on the occasion when they were welcoming their great propagandist, whose splendid efforts had played no small part in laying the foundations of the grand edifice about to be erected. (Applause.)

SIR ARTHUR, addressing those present as "Comrades and friends" expressed his keen regret at not having been present at the meeting at Queen's Hall the previous night. He had tried hard to be there. No words could adequately describe the kindness he met throughout his American tour. And it came from foes as well as from friends. There was none of the nagging that was sometimes met with on this side. It was all fair and above board. He found himself on quite friendly terms with his opponents. He felt that in America the Spiritualist movement had a great and immediate future before it. A prominent journalist said to him that Spiritualism had reached such a position that newspapers could no longer treat it with levity. He added that papers had to follow the public, and the public would not tolerate poking fun at it. That was the state of things they had to bring about in this country. (Hear, hear.) He had no doubt that if they went on presenting their case with dignity, what had happened on the other side of the Atlantic would also happen here.

He left America feeling it was in the sunshine, but in England there was a shadow. He referred to the enormous loss sustained by the passing of Dr. Ellis Powell. There was no doubt that his premature death was due to his efforts to prove to the world the truth it needed so badly. Another familiar face that he missed was that of their friend, Mr. Robert Yates.

Another who was under a shadow was Mr. William Hope, one whom he had always borne in esteem. (Applause.) Having tested him again and again he could say that the accusations of recent investigators had no bearing on his experience. Such fraud would in no way explain the results obtained. He could only speak from his own knowledge, and he could declare his utmost belief in the psychic powers of Mr. Hope. There were two things they must remember. First they must not connive at fraud, and second, they must protect their mediums from injustice. (Loud applause.) They must fight for them to the last ounce of strength and energy. (Applause.) They must stand by their mediums. The matter could not rest where it was now, there must be a definite decision if it were possible to obtain one. If it was left as it was our enemies would continue to get their attacks into the Press, while our defence would never be heard. That is the case at present and we must find some way of getting past it.

When he went to America he had fears, for he knew what the dangers were. But he had exaggerated them. On the whole, comparing the two countries, he thought that in England we were a more material race than the Americans were. A danger he had feared was the Americans' keen sense of humour. Many of the truths of Spiritualism were homely, and the subject certainly did lend itself to cheap ridicule. But from the very start the American Press rose clean above it. The Press of New York treated the subject with dignity, and it set the keynote for the rest of the Press of America. Men in newspaper offices who wrote the scare headlines at first perpetrated such atrocities as "Do Snooks Marry?" thinking it would amuse their public, but they soon found that the public would have none of it. He was surprised indeed to find that the American humour took an

unexpected angle, and that was in seeing the ridiculous side of journalists, who knew nothing of the subject, trying to put in their places such eminent men of science as Sir William Crookes and Professor Lombroso.

It was a cold fact that he (Sir Arthur) had broken every lecturing record in New York. (Applause.) He did not say this boastfully, as he was well aware it was the subject, not the man. The record, he was glad to say, had been previously held by Sir Oliver Lodge, so that psychic lecturers had shown that the public really wanted information on the subject. He had filled the great Carnegie Hall in New York six times, and Brooklyn once, a feat never accomplished before by anyone. At these meetings he succeeded in inoculating 21,000 citizens of New York. (Laughter.) Though many people came in a spirit of curiosity, they left in solemnity. Letters were received by him in hundreds daily inquiring where mediums could be visited, and thanking him for the consolation he had afforded. It took two secretaries to handle the letters.

After visiting a number of cities, Sir Arthur wound up with Chicago, where he had the pleasure of meeting Mrs. Cadwallader. He found audiences in Chicago just as keen as those in New York. He delivered three lectures. As an illustration of the keen interest displayed, Sir Arthur described a strange scene which happened there one night at the close of a lecture. It was raining, and he was waiting, without an umbrella, to get a vehicle to take him to his hotel. In a moment a crowd gathered round him and started arguing theology and asking him about the next world. No novelist could have imagined or described such a scene—in a public street, in the rain, a crowd of eager people asking him about the next world and their future there.

When he passed Rochester he recalled the famous event of March 31st, 1848, with the Fox girls, and thought what a disgrace it was that no memorial of it existed. In Chicago, at a Spiritualist meeting, he proposed that they should start a world-wide Fund for the purpose of erecting some worthy monument. There he met a splendid recruit to the cause, Colonel West, who announced that he was going to devote the rest of his life to this work. The Colonel was one of those magnetic personalities who were natural leaders of men. At a later date Sir Arthur intended to lay this matter before the Spiritualists of Great Britain.

Speaking of his psychic experiences in America, he gave an account of a visit to Miss Ada Besinnet, particulars of which had already appeared in *LIGHT* of June 24th, 1922 (p. 390). Speaking of Mrs. Pruden, a remarkable slate-writing medium, through whom he received a splendid test, he said a peculiar quality about her was that she took a pleasure in giving sittings to unbelievers. He added that she would find plenty in London. With another medium in Brooklyn he received a very impressive message purporting to come from Professor William James, who said he had with him Dr. James Hyslop and Mr. F. W. H. Myers.

Summing up the results of his tour, Sir Arthur said he did think he had made them realise that the Church and the Press could not go on for ever overlooking this great movement. The Church could not go on for ever burying its head in the sand wagging negatives with its tail. They must disprove our facts or else admit them. In America, as here, even amid the sneers, there was a peaceful penetration going on, and the waters of life were filtering down into the deepest strata. (Loud Applause.)

He expressed his gratitude to the unseen forces who at all times, he felt, were guarding them. They had had never a day's illness, nor any contretemps. He added: "I would like to give thanks now to those great powers of whose protection my wife and I were always intensely conscious." (Loud applause.)

Mrs. CREAR, whose vivid and engaging personality had won her many friends during the Conference, speaking as "the missionary of the coloured folk," said, in the course of her racy remarks: "This affords me the greatest pleasure of my entire life. I want to say, as just a humble woman, that the great desire of my life has been to hear this wonderful man, Sir Arthur Conan Doyle. (Laughter and applause.) I shall be proud to have my name enrolled in the proceedings of your Conference as the first American negro missionary." (Applause.)

Dr. GEORGE B. WARNE, speaking in a light vein, gave a humorous account of his experiences in London hotels. Referring to Sir Arthur's psychic experiences in America, he (the speaker) had had no personal investigations with Miss Ada Besinnet, but her reputation at present seemed to be in the hands of the English—he meant by this, Sir Arthur Conan Doyle and Mr. J. Hewat McKenzie. He thought they (the Americans) would stand by for awhile and see which one had the best of the argument. (Laughter.)

Referring to mediums (not to Miss Besinnet) he said sometimes in England a place was given to mediums who had no recognition in America. The English coinage was ninety-nine per cent. gold, and the world looked to England for a fixed standard. "How much alloy," he asked, "are you willing to stand for, and yet allow it to pass in the name of mediumship?" They should not hesitate to say that black was black when that was the predominant colour. If they did that they would place mediumship on its true high level. (Applause.)

(Continued at foot of next column.)

RAY'S AND REFLECTIONS.

The weather has been a severe trial for some of the weather prophets. I recall prophecies in the spring foretelling wet which were immediately followed by a long spell of sunshine. A speedy end to this was predicted but it continued obstinately until a weather expert prophesied a whole summer like it, a repetition of the drought of last year. Immediately and perversely there came a change—clouds and rain week after week. As I write "the dreary drip of dilatory" damp continues. "Never prophecy till you know," says the wise old saw. But who is to know, where the weather is concerned?

"When I was a *locum tenens* some years ago at a church in the South of England a poor half-witted fellow named Anthony stopped me one day and said, 'Scuse me, sir, but do you know foreign parts?' I replied, 'No,' upon which he said, 'I thought you might, sir, and that if you did you might know my neevy, for he lives in foreign parts.'" So writes to me a clerical correspondent who applies the story to the limited idea some people have of regions unknown to themselves. It has a close application to the idea entertained by some persons of the spiritual world, with its unnumbered hosts, in which it is expected some father, mother, or Uncle John can be found at a moment's notice.

I know that, in some cases, of course, spiritual affinity over-rides all such physical questions as numbers, locality and the like. But, as a rule, these affinities of soul do not come out on the material side of things and one's closest friends in the next world may make no sign in séances. It is not their natural line of expression in the communion between spirit and spirit.

Some little time ago I asked a friend who is a good French scholar to translate for me a little psychic item from a Paris paper. I asked for a close translation and he obediently (and humorously) gave me a literal one. It was an account of a vision which appeared to a prisoner in a gaol, and part of the translation ran: "The prisoner supported patiently his pain, when at the current of the night of 7th he put himself to push the cries and sobs, so tearing that the staff of the prison roused and carried itself towards him." It was quite a comical translation, but perfectly correct in the literal sense. All that one had to do was to translate the translation into everyday English.

Which reminds me that probably the most difficult of all forms of translation is the rendering into mundane speech the ideas which reach us "from the other side," and which often have only the clumsiest equivalents in the language of earth. Here literal renderings are often fatal. They need imagination, insight and a deep knowledge of spiritual things.

R. W., a clerical correspondent, tells me of a story related to him by the Rev. Theodore Wood, who said that when a boy at school he never would join in the response to the tenth commandment in church since he was afraid that writing laws on his heart might give him stomach-ache! It is an excellent instance of the crude literalism shown by people of much riper years especially in connection with matters relating to the spiritual world. It may interest R. W. to know that the Rev. Theodore Wood was in his day a reader of *LIGHT*.

D. G.

Mr. RICHARD BODDINGTON, as President of the London District Council of the S. N. U., wished the delegates a safe journey home.

Mrs. STAIR thanked those Spiritualist churches which had forwarded donations, and also those which had closed their Sunday services in order to allow their members the opportunity of attending the meetings at the Queen's Hall. She thanked Sir Arthur Conan Doyle for his generous donation of £100 to the Fund of Benevolence. (Applause.)

Sir A. Conan Doyle writes: "Will you express my regret to those who waited so patiently on Sunday night. It was midnight before we arrived. I sent a wireless in good time explaining the situation to the Chairman, but the telegraphic messenger put it in the post-box of the Queen's Hall, which apparently is not cleared by the management."

* * See page 444 for Paper read by Chevalier Clement De St. Marcq (Belgium) at Queen's Hall, Sunday, July 2nd.

LIGHT,

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THROUGH THE GATES.

The knowledge—however it may be gained—that those whom we have mourned as dead have passed into a world in which they are more truly alive than ever they were in this, is only the beginning of the great revelation of life. For those who are content to rest in that knowledge it carries profound consolation, but there are deeper meanings in it—things which transfigure the world's philosophies, solve its problems and unite as by magic all that seems scattered and separate.

To the mind, seeking not only facts but their meaning and significance, the knowledge is a veritable Philosopher's Stone with endless possibilities of transmutation. For a truth is not only vital, it is generative. It grows, becoming ever more splendid and powerful and giving birth to a radiant progeny of new truths.

Man lives a spirit in another world—then he is a spirit here and now. As a spirit *there* he is related to the Centre of Life and Light, as a spirit *here* he is no less so related. That fact, once realised, furnishes the key to many problems. It explains the eternal struggle for liberty and for progress carried on by reformers who, while denying or doubting the doctrine of immortality with pen and tongue, affirm it in their actions. It reveals the causes of human discontent, of the revolt against the limitations of the physical world, the unquenchable thirst for new knowledge and achievement. Man the spirit is moved by the Spirit, he is not suffered to remain in the realm of animal delights, but urged constantly forward. If he is tractable and obeys the voice of his soul, the way is clear and the advance easy and natural. But if he remains obstinate the scourge descends remorselessly, and he is reminded with stripes that he has here no abiding city, and that progress is the law of his being.

After generations of teaching in which one of the central ideas was that the earth is the only battleground of the soul, the only arena in which its powers are determined, it is no wonder that death acquired an exaggerated importance in our minds. Even when stripped of its old menace and meaning as the final arbiter of man's destiny it still stands out as a mighty fact. "Death the Gate of Life," we say, and insensibly acquire the idea that all the great things lie beyond its portals. But it is not wise to place much stress on the idea of death as a gateway to life. It is true, but not in the highest and deepest sense. Here, for instance, in mortal form, is a man who has suffered and conquered, for whom life has unfolded its great mysteries, who has seen and traced the shining way of the Spirit through the mazes of existence. Great visions have come to him, things too deep for utterance, and death for him is but the severing of a link. He has already passed beyond greater gates than death can offer—the Gates of Love and Wisdom.

These are the triumphal arches of the soul on its way from the "sunless marsh of Acheron" to the "mead of Asphodel." (The old Greek fantasies are full of beauty and meaning.)

For many this great passage comes in the natural unfoldment of a life confided to Divine direction, and always through self-surrender. For them the occult and the mystical things have no meaning as so expressed, although they have unconsciously realised all their interior beauty and significance. For others contact with such things in their outward expression is needed to give the unifying touch to the struggle with the problems of life. These have sought to cope with the mysteries intellectually as well as intuitively. They have sought to *think* the Universe into coherent expression, and thereby to make the pathway clear for those who are to follow.

Many still wander in the wilderness. The hints and clues of the occult fascinate them, but the inner meaning eludes them. The "protruding self" is ever at work obscuring and distorting the message. Seeking the knowledge for personal ends—to accumulate, to aggrandise, or merely to dazzle their fellows with a display of mysterious power and achievement—they are for ever baffled and baulked. To what end do we gain the secret of death if the meaning of life is not thereby to be enriched and beautified for us, and for the world at large? But the lesson, though it may take long to master, is learned at last. And one by one the souls pass through the Great Gateways, howbeit in the great majority of cases the passage is not achieved until the pathway of mortal life is trodden to the end.

Voice and vision—all the myriad tokens of the Supernormal that give us evidences of the world behind the veil, are robbed of their full significance until they are welded in the fabric of life. The spiritual life is no "thing apart" to be lived at some uncertain period in the future—it is for us to live here and now. So potent is it that it needs not to await the transmuting touch of death to work out its purposes, and give to life its great interpretation. It can lead us to the realities long before the time arrives for the great change, "consuming the last clouds of cold mortality." It is life, not death, which is the great Revealer.

Let us pass through the Gates now, no longer keeping "with phantoms an unprofitable strife." There are no great sacrifices to be made, no great obstacles to be surmounted; the way lies not through painful studies of learned books. Many a simple and unambitious mind has found it. It is but stepping from the little sphere of the personal self to the greater region in which the soul is made one with the Universal Life, losing its sense of petty sorrows and unworthy cares in that deeper consciousness that lies beyond all the illusions of the external world.

PADRE PIA.

Miss Lilian Whiting (Boston, Mass.), writes:—

So many personal inquiries regarding Padre Pia reach me, requesting his address, and various other information, that may I say once more that I know absolutely nothing of him beyond the data I have already sent to *LIGHT*. He is a monk in a small convent in Foggia, Italy, an obscure town near the Adriatic coast, some seven hours' journey by rail from Naples. The town has no hotel nor any accommodation for strangers, and the life there is of the most primitive type. Padre Pia does not answer letters; nor does he even see anyone save those who come to him in confession. Of these, no questions are asked as to whether they are, or are not, of the Catholic faith; he listens to the confession and gives them, very briefly, the counsel they ask. That the coming into his presence is itself a healing agency is asserted.

REMEMBER that there are degrees of proof, and that evidence very insignificant in itself may be vastly enhanced by preceding or succeeding facts or arguments.

—"SPIRIT TEACHINGS."

THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

Mr. Robert Blatchford, writing in "The Illustrated Sunday Herald" last Sunday, again returned to the subject of Spiritualism, and in a refreshingly broad-minded attitude replied to the scoffers in the following vein:—

Let us try, then, to bring a little good common-sense to bear on this vexed question of death and its mystery. To begin with, let us remind ourselves that the existence of the soul and the immortality of the soul are believed in by millions of worthy but illogical persons who deny or despise the faith of the Spiritualists. The man who scoffs at "spooks" on weekdays professes a belief in spirits on Sundays. Protestants, Nonconformists, Catholics, Jews and Mohammedans all profess belief in a future life and an immortal soul. He who denies the existence of "spooks" denies his own religion. If there are no "spooks" and no life after death there is no truth in any religious faith professed upon this planet to-day. The difference between the Spiritualist and the Pietist is not a difference as to the immortality of the soul: it is a difference as to the possibility of communication with the spirits of the dead. I submit that if we bear this fact in mind we shall be inclined to approach Spiritualism with more sympathy and respect. . . . Religious people often scoff at Spiritualism as an evil superstition. That is illogical. Why is a belief in immortality an evil superstition in a Spiritualist book or journal and a Divine truth in the Anglican Book of Common Prayer? How can an Anglican minister denounce Spiritualism as an evil superstition and then go to church and lead the congregation in the Creed: "I believe in the Holy Ghost; the Holy Catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body and the life everlasting"? . . . Spiritualists must be patient with the sceptics. These things are very hard to believe. I do not see how one can believe them at second hand. But in the effort to account for them the sceptic is hard pressed. For instance, in *Light*, of July 1st, Mr. Garland, who took the chair for Sir Arthur Conan Doyle in New York, is quoted as suggesting that the Spiritualist phenomena may be accounted for on a material basis. He said: "I regard them as part of an inexplicable biology. I do not think they necessarily have anything to do with the return of the dead." Now, it seems to me Mr. Garland is talking nonsense. If the Spiritualists and all the Churches are right in believing in an immortal soul, that soul would be part of the human biology and would be as inexplicable as radium or electricity and many other natural phenomena.

In answering a correspondent who asserts that "Experts are now well aware that the subconscious mind can produce whole treatises by automatic writing or through trance-mediumship if once a stimulus is strongly applied to it by way of suggestion," the Rev. R. J. Campbell, in the "Church Family Newspaper" of July 7th, states: "I have long been convinced that the 'subconscious' theory is over-worked." As a therapeutic agency, the subconscious is not the magician it is widely credited with being, as we have already seen. The 'phenomena of Spiritualism' are not the phenomena of Spiritualism specially; they are just abnormal phenomena which need accounting for, and the subconscious does not account for them except in a comparatively small degree. It seems to me wholly unreasonable to assert that a so-called mind which does not know what it is doing, which indeed is unaware that it exists at all, can automatically write correct English or string ideas together, however badly expressed. It is like saying that if you throw a cartload of wooden blocks containing the letters of the alphabet into the Thames at London Bridge the current will manage to arrange them into something resembling a newspaper article by the time they reach the sea."

As might have been expected, the Press of the United Kingdom gave a considerable amount of space to the paper by Dr. Abraham Wallace on the question of the solving of crime mysteries by séances, a summary of which we give elsewhere. Mr. George R. Sims, who is one of the authorities on crime, and is, so to speak, behind the scenes, writing last Sunday in the "Referee" on Dr. Wallace's paper, makes the following comments on the "Jack the Ripper" case, and his views are somewhat at variance with those of the doctor. Mr. Geo. R. Sims says: "But Dr. Abraham Wallace in lecturing to the International Congress of the Spiritualist Union, stated that several murders had been discovered by psychic science. Among the cases quoted by the doctor is that of Jack the Ripper. The doctor claims that here psychic methods were successfully employed, and the culprit was found to be a case of double personality and to belong to the medical profession. Owing to the intervention of a high authority, the homicidal maniac was removed to an asylum, where he died many years afterwards. . . . Each of these murders showed an increase of insanity. It was impossible, after the Miller's-court horror, for the maniac to go one worse. His brain

gave way altogether, and he committed suicide. From that time the murders ceased. The body of the mad doctor, who was undoubtedly Jack the Ripper, was not found in the river till some time afterwards. Jack the Ripper lived with his own people in the neighbourhood of Blackheath, and it was from his own people that the Commissioner of Police eventually received the information which enabled him with almost absolute certainty to penetrate the mystery of the man who had held London in terror for many months. Dr. Wallace's suggestion that the man pointed out by the spirits as Jack was put in a lunatic asylum and 'died there many years later' will not, I am afraid, hold water. It is impossible for a man whose insanity had reached such a stage as that of the Miller's-court murderer to 'live for many years' anywhere."

Sir A. Conan Doyle, according to a report in the "Liverpool Echo" of July 3rd, when speaking of Mr. Vale Owen to an interviewer said: "I look upon him as one of the greatest spiritual forces in the world. He is by far the greatest spiritual force in England, and I have taught Americans to take that view. I want him to go to America next year and teach them about things psychic."

In the course of a sermon recently preached by the Rev. J. H. Jowett, D.D., at South Cliff Congregational Church, Scarborough, he said: "A statement had been made by Sir Oliver Lodge to the effect that the smallest conceivable atom held in it enough force to lift the German Fleet from the ocean bed in Scarpa Flow and place it on the top of a Scotch mountain. In the same way there were in the spiritual world around us spiritual resources greater than anything of which we had dreamt. These riches were not in some remote world, but were within arm's length, within hand's reach. Spiritual power consisted in having shown hospitality, having opened our lives to the riches, and having received them. These spiritual riches were pressing in, waiting to be received. Modern psychology taught that genius was only the capacity of extra receptiveness, that a genius was a man who received more than other men, that the difference between genius and talent was marked by the extent to which the receptive talents were open. So in the spiritual realm. Inspiration depended on the measure in which the waiting forces and power and presence of the invisible world were received."

What is apparently an authentic miracle cure of a dying woman (a Mrs. Ellen Collins, aged twenty-seven, of Carlton Vale, Kilburn, London), was reported in most of the newspapers during last week-end. The "Sunday Express," in its report of the occurrence, states:—

Mrs. Collins had been in bed for five and a-half weeks. Rheumatic fever was followed by paralysis of the side, meningitis, and encephalitis (inflammation of the brain). On the morning of Saturday, July 1st, she was, in the words of Dr. Evans, her medical attendant, practically dead. "Mrs. Collins lay unconscious," said Mrs. E. Truelove (who was at the bedside), describing the occurrence. "At noon, the patient stirred, and (she told us afterwards) saw a vision of Jesus Christ, which spoke to her. When the vision bade her move she repeated the command, and then gradually the paralysed right hand moved. Then from her lips came the echo of the further command, 'Rise, rise, rise.' To our astonishment Mrs. Collins sat up in bed with eyes gazing at the vision of Christ. A song came from her lips. In response to the thrice-repeated command 'eat!' Mrs. Collins, who had been without food for over three days, ate a good meal. Stranger still, within a few hours she got out of bed and walked round the room. Next day, Sunday, she walked unaided to the Baptist Church, Canterbury-road, Kilburn, and took Communion. Since then Mrs. Collins has lived a normal life, to the surprise of her husband and her little boy and girl." Dr. J. T. E. Evans, of Greville-place, Kilburn, bears out the story. "It is the most remarkable case I have ever attended," he said. "One is forced to the fact that it is a miracle. Mrs. Collins was in a hopeless condition; she was blind, her brain disordered, unconscious and paralysed. On Saturday morning she was practically dead. The sudden cure is amazing. I am not a Spiritualist, but there is no natural explanation of this woman's cure. As she lay there on the bed a particularly beautiful smile lit up her face. According to medical science and the ordinary sequence of events, this woman should have died."

"Ectoplasmic Nonsense" was the scare-line heading given in the "Daily Mail" last Saturday to a report published in that journal on the experiments recently conducted with the medium Eva C. at the French Faculty of Science, Paris. The headline, however, is not justified, for there is no suggestion made by the four professors who conducted the fifteen séances that the findings of other men of science show that "ectoplasm" does not exist but simply that on the occasion in question these gentlemen had to report negatively. To those who understand psychic conditions there are many reasons to bring forward why this investigation failed, other than the one that Ectoplasm is nonsense because Eva C. could not produce it to order.

THE PHENOMENA AT THE GOLIGHER CIRCLE.

ANOTHER "EXPOSURE" EXPOSED.

BY GEORGE E. WRIGHT.

"The Goligher Circle," by Dr. E. E. Fournier d'Albe, D.Sc., London (John M. Watkins, 7/6 net) consists mainly of an account of Dr. Fournier d'Albe's experiments with Miss Kathleen Goligher, the lady through whose instrumentality the phenomena described in Dr. Crawford's three well-known books were produced.

Dr. Crawford's researches extended over a period of six years from 1914 to 1920. Dr. Fournier d'Albe's researches covered a period of slightly over three months. Although the latter gentleman has spent less than one-twentieth of the time in experimenting that was spent by the late Dr. Crawford he has, nevertheless, no difficulty in reaching his conclusions. Thus he writes of his own experiments: "I am satisfied that all the phenomena I witnessed myself were produced by normal physical means."

He even goes further and says of Dr. Crawford's own work, "I cannot specify a single result of Dr. Crawford's which I could regard as definitely evidential."

This most positive pronouncement, after so short a period of experimentation, irresistibly reminds me of those self-satisfied globe-trotters and pushing politicians who, after spending two or three months in India, claim to know far more about the country and its people than those who have lived and worked there for many years.

On this ground alone we should be justified in saying that Dr. Fournier d'Albe's negative opinions, based on but a few sittings, are of quite inappreciable weight in comparison with the positive conclusions reached by Dr. Crawford after years of patient and laborious research.

But the experienced psychical researcher, like the experienced Anglo-Indian official, has to endure the callow critic, so we must give Dr. Fournier d'Albe's production notice which it does not intrinsically deserve.

Let us take the first of the above two statements: that all the phenomena which Dr. Fournier d'Albe witnessed were produced by normal physical means, and see if it is justified by the record.

In the account of the first sitting we read (p. 9): "The table . . . rose some eighteen inches clearly into the air, remaining up for several seconds . . . it . . . turned over towards the medium . . . and dropped with its top on the floor. It was then seized and turned back in the reverse direction."

Dr. Fournier d'Albe remarks that "the illumination was not sufficient to show anything below the level of the table-top, and I could therefore not judge the evidential character of these performances." But when the table was reversed there was no table-top to cast a shadow. Hence if the legs of the table were grasped by the medium or the sitters—and there is no other way by which it could have been lifted from the position it occupied—this must have been easily seen. Hence the reversal of the table must have been caused by some normally invisible agency such as the "psychic structures" described by Dr. Crawford.

Again on the same page we read, "I rose and grasped the table and asked it to resist push and pull, which it did as if held by a couple of strong men." It is clear from the diagram given on page eight that the only person who could have exerted the resistance equivalent to "a couple of strong men" was the medium. Has Dr. Fournier d'Albe the temerity to assert that Miss Goligher, a young lady of no more than average physique, could have exerted such force by normal muscular means?

There are several other cases of which space forbids quotation in which the author, in his zeal to repudiate the possibility of extra-normal action, light-heartedly credits Miss Goligher with the strength of a Sandow. This sort of thing is to be expected of the prejudiced critic who sets out to deny the reality of any psychical phenomena; but we had a right to expect something better from Dr. Fournier d'Albe.

Another case in point: In the report of the second sitting on page 11, we are told that a rubber tennis ball (diameter not given) and a large cork, two and a-half inches in diameter and one and a-quarter inches thick, were removed from a wicker basket, and it is suggested that the medium did this with her feet. Also in the same sitting, a button was taken out of a glass decanter, the neck of which was fifteen-sixteenths of an inch in internal diameter, and it is suggested that this was done by the medium or one of the sitters lifting up the decanter with their feet, turning it upside down and shaking out the button, and replacing the decanter on its base under the table. A moment's reflection, or at least an attempt to carry out those motions with the feet alone will show that they could not possibly be so effected, but apparently

these common-sense considerations are of no weight with our author. He is very ready to attribute to the Belfast Circle powers, in the use of their feet, which would not be unworthy of their quadrumanal progenitors.

It would need a book little less in length than that now under review to deal fully with all the inconsistencies, mis-statements and false and prejudiced inferences contained in Dr. Fournier d'Albe's work. Space will only allow me to deal with one more case among many in which the author states that the results observed could have been normally produced by the medium.

In Sitting No. 10, page 28, a "tunnel-box," two feet four and a-half inches high and three feet four inches long, open only at the bottom and at the end farthest from the medium, was placed so that the top pressed against the medium's body. This apparatus was constructed in order that the other sitters might be "prevented from any action." At the farther end from the medium, i.e., three feet four inches from her body, was a cloth-covered framework. Dr. Fournier d'Albe obviously adopted such a length for the "tunnel-box" that the further end from the medium could not possibly be reached by her feet. For, clearly, if he had any doubt as to the sufficiency of this distance he would have made it longer. It was therefore quite clear that if the cloth-covered framework above mentioned was touched or moved from within the box, this could only be due to some psychic structure or telekinetic extension from the medium's limbs. The lighting is described as "a good red light, sitters and table seen distinctly." Furthermore, a luminous disc was attached to the medium's head.

With all these safeguards it was quite clearly impossible for the medium to move the cloth at the far end of the tunnel-box by normal means. Yet it was repeatedly both pulled and pushed, and with some force (*vide* p. 29). Here, then, we have an absolutely conclusive test, yet Dr. Fournier d'Albe does not scruple to state that (p. 30) all the results of Sitting No. 10 could be produced by the medium "leaning forward out of her chair, supporting herself with one foot on the floor and using the other foot for producing phenomena."

It is pardonable to express irritation at a remark of this sort, which is utterly unworthy of anyone having the slightest pretensions to a scientific knowledge or indeed to ordinary common-sense. How could the medium lean out of her chair when the top of the box was "pressed against her body"? How could any such movement (if it were possible) fail to be detected in a light sufficient to see all the circle "distinctly," and the more so when the medium's every movement would be indicated by a luminous disc?

Dr. Fournier d'Albe knows very well that the results recorded could not possibly have been normally effected by the medium, but he takes advantage of the fact that those who read his book will accept his statements and measurements on the authority of his academic qualifications without troubling to verify them.

I have only space for a very few words of comment as to the author's second pronouncement, "I cannot specify a single result of Dr. Crawford's which I could regard as definitely evidential."

Now a result is surely evidential if it is clear that it could not have been produced by normal means. The best way of deciding whether this is the case is to try to so produce it. Apply this criterion to the experiments recorded in the first of Dr. Crawford's books, "The Reality of Psychic Phenomena."

Take the experiment recorded on page twenty-four. How could the stool be lifted to and retained at a height of four feet from the floor even if the whole circle had deliberately used their feet so to do? Get any seven people to try to do this while their hands are held and the impossibility will at once be seen.

Take experiment twenty-three, page seventy, where four people could not depress to the ground a table which had been levitated upside down.

Or take Experiment twenty-four where the table, lying on the ground upside down, could not be raised by a strong man.

In such cases as these—and there are many like them—it is perfectly clear to anyone who is not blinded by prejudice that neither the medium nor the sitters could possibly have exerted the necessary forces on the table without detection.

But half an issue of LIGHT could be filled with accounts of cases recorded in Dr. Crawford's three works where the forces exerted could not possibly have been due to normal means.

(Continued at foot of next page.)

PSYCHIC PHOTOGRAPHY: THE HOPE CASE.

SOME LETTERS.

Mrs. Mary Swainson writes:—

As one of your readers I am deeply interested in the Hope case, for, in my opinion and in the opinion of many others, the attitude of *LIGHT* on this matter is vital. As far as we are concerned—the majority of whom have never seen Mr. Hope—the position appears to be this: A member of the S. P. R., whose methods are more scientific than emotional, has accused Mr. Hope of fraud and the accusation is accompanied by what appears to be pretty adequate proof. I am a member of the S. P. R., the majority of whose members I venture to assert are as intensely anxious as I am to have proof of another life after this. I am psychic—I believe I am to some degree a clairvoyant—and I am strongly inclined to Spiritualism. But I am not credulous and I doubt the sincerity of a man who will not agree to be tested by anyone who doesn't believe in him. For is not that the attitude of Mr. Hope?

I will quote a paragraph from *LIGHT* (page 411), which describes the attitude of Mr. Hope's defenders: "Ingenious generalities meant to discredit accusers may be elaborated to the point of 'boring stiff' the neutral investigator—what he requires is a direct and plain rejoinder to the charges." Mr. Stanley de Brath, whose writings in *LIGHT* I greatly appreciate, takes the stand his readers would expect from him, but, believe me, the attitude of *LIGHT* itself is, on this matter, one of vital importance, and I trust it may soon be made quite clear to us.

There are thousands of your readers who, longing for assurance on the question of Life after Death, are willing to believe anything you may tell them, and there are, too, thousands who, like myself, also long ardently for this assurance but who dare not take your word for it unless they are convinced that your attitude—should the issue now be the Truth versus Spiritualism—would be on the side of Truth. I would give much in my old age to know that we can speak to those who are "dead," but in all my sixty-four years I have never found the way to truth along the path of credulity.

[We had supposed that we had made the position of *LIGHT* sufficiently clear. It stands for the reality of Psychic Photography, but not necessarily for the authenticity of every detail connected with it. The Hope case is the subject of investigation, the result of which we are awaiting. As to the "road to Truth," this generally lies alternately along the path of Credulity and the path of Incredulity—a round-about journey necessitated by the weakness of human nature.]

From Mr. C. G. Hayward, of Gurnard, Isle of Wight, we have the following:—

Mr. Stewarton writes on page 411 of *LIGHT* regarding Mr. Price's account of the Hope experiment: "It is to be noted that these plates were extra rapid flashlight ones, and the exposed plates developed slowly, just like ordinary slow plates." The above sentence shows a lack of knowledge of photography, for the more rapid the plate the longer it takes to develop; it takes about twice as long to obtain density on a rapid plate as it does on a slow one.

Also the difference in thickness in the glass of plates in same box means nothing at all, for this often occurs.—X-ray markings on a plate are the result of an exposure on the plate, and on being developed these markings might easily be merged in the final exposure on the plate, when the photograph is taken, or in the background, and therefore might not show at all. Sometimes I have noticed, on a double-exposure which occurred by accident, both images were merged into one, you could not see where one commenced or the other ended.

I do not know whether the plate holders used by Mr. Hope had slides that draw right out from plate holder, and are held in the hand during the exposure. Some plate holders are made this way, and very often when the slides are again inserted in plate holder they are put in with sides reversed, for both sides are alike, in that case any markings made on slide (outside) before plates are inserted would be on the inside of the plate holder if the slide was reversed.

(Continued from previous page.)

Had this book been the production of one of the usual incompetent and prejudiced critics, whose sole object is to discredit psychical phenomena by fair means or foul, we should have no cause for surprise whatever. It is otherwise when the author of such would-be destructive criticism is a gentleman of some academic pretensions and one who was specially chosen for the investigation of the Belfast phenomena on the grounds that he had a perfectly impartial and open mind on the subject. However, so it is, and I can only hope—though probably vainly—that Dr. Fournier d'Albe will see his way to withdraw, or at least materially to modify, his utterly baseless strictures on the reality of the Belfast phenomena.

SIR OLIVER LODGE AND PSYCHIC SCIENCE.

In the course of a letter in the "Saturday Review" of 30th ulto., Sir Oliver Lodge wrote:—

I am thoroughly convinced of the truth of some of the phenomena we have so long investigated, and I shall not scruple to state my conclusions whenever I think it appropriate, whether the statement meets with opposition or not. I am well aware that it is not always appropriate, and that my judgment is not infallible.

But I do not admit Sir Ray Lankester's claim that he has given adequate study to the subject, and that his opinion on it is of value, any more than he would attach importance to some opinion of mine in biology if I were presumptuous enough to express one.

As instance, I may cite a single branch of Psychic Science—the inquiry into what is called dowsing or water-divining. I have seen Sir Ray Lankester watching with polite and probably cynical amusement the efforts of an amateur with a forked twig to locate water under a lawn or in a park, or to find objects secreted under a drawing-room carpet; but this meagre attention cannot be compared with the serious and long-continued study of Sir William Barrett, as witnessed by his classical work on the subject. And any trivial attention he may have paid to the so-called ectoplasmic phenomena is as nothing compared with that of certain medically-trained investigators on the Continent.

No, Sir, the subject has grown too large now for its course to be checked, either by the dislike of misguided clerics or by the prejudices of conservative men of science. It has difficulties and obstructions of its own to contend with, some of them real and puzzling—the consequences of injudicious and unbalanced enthusiasm being one of them—but a stone or handful of mud thrown into the stream, though it may cause local turbidity and degrade a little energy into heat, is powerless to check any but the smallest tributaries of the growing river.

There was a time, so I have been taught, when an early amphibian crawled out of the water and tentatively sampled a new environment, to the disgust of his respectable aqueous friends; finding there, I suppose, reptiles, birds, and insects, quite at home. So may the human race be emerging into cognizance and utilization of an etherial environment, amid which they have been living, unknowing, all the time.

ELECTRICITY AND METALLURGY.

A. M. G. would like to have the opinion of scientific readers familiar with the subject on the following message received through a psychic channel:—

"I am to-day writing an entirely new series for contemplation. Take it as points of accuracy on subjects you know little about. To begin, I give the metals of the earth, quite apart from earth metallurgy. The foundations of the science of metals have been studied throughout all ages—yet is the fact unknown that electricity is the mother of metals. When you see violent storms and the falling of fire balls, the disturbance of the elements is attracting the same disturbance in the atmosphere, hence districts containing metal substrata are most visited by electrical disturbances; there are always waves of disturbance of electrical energy beneath the surface of the earth, and these waves attract their like and, forcing fissures, let passages for the counter-waves to turn into metal, according to the strata beneath, finding what you see as 'bolts from the blue.' Lightning has more to do with metallurgy than is as yet known, being the power that forces through certain attracting units of earth to transform into strata of metal which is but some earth substance electrically treated. If this fact were more explored than at present the science of power contained in metals would be revolutionised and a great step forward made in the productive energy contained therein. I give this as a test for you to get proved if you will. I should like it made public in *LIGHT*. I may soon give place to a great chemist and I want to prepare you for these facts. It is necessary that labour be lessened as the nature of man becomes more refined, and only by the application of electricity, the power behind all that is visible or invisible can abolish the hours of toil which are now demanded and which to the physically developed brain become too much of strain for the body developed by its brain. Hand in hand must they work and only thus can the equal balance be kept.—UNITY."

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SPIRITUALISM AS A FACTOR IN INTERNATIONAL RELATIONSHIPS.

SYNOPSIS OF THE PAPER READ BY THE CHEVALIER CLEMENT DE ST. MARCQ (BELGIUM) AT QUEEN'S HALL ON SUNDAY, JULY 2ND.

In commencing his address the Chevalier Clement De St. Marcq stated that the Committee of the Congress desired him to refer to the effect of Spiritualism, considered as a factor in international relationships.

The importance of that subject is shown by the manner in which it tends to influence all human activity, even the most independent political institutions.

The tendency of a nation to consider everything from its own point of view is similar to selfishness in individual psychology.

When a child is beginning to think he believes himself to be the most clever person in the world; after a little time, he admits partial superiority in other persons, but it is a long time before he comprehends the vanity of thinking about temporary superiority, and realises the importance of possessing those properties of heart and reason which constitute true human worthiness.

Then only he becomes a human being with a human heart, able to be happy and to share happiness with others.

The same moral evolution can be seen in the development of collective consciousness in civilised nations. As long as they remain in a state of primeval savageness, they retain the idea that they are the first nation in the world.

But, reflection shows the superiority of other nations in various degrees, though there is still a tendency to belittle this superiority, and it is only slowly that a nation can realise that difference between human beings is less consequential than they believe and that the community of the human kind is more important than being a member of such or such a nation.

Only then can a nation become a useful member in the society of nations, truly civilised and able to help in the progress and development of humanity.

Every practical spiritualistic sitting is in fact an international meeting, not because of the living taking part in it, but because of those on the other side, with whom we come in contact through some medium.

But Spiritualism is not necessarily confined to the evidence and results of séances.

On the contrary Spiritualism opens our mind to reflection, criticism and self-possession, which are the first moral qualities, and without those true character cannot exist or sense of responsibility.

In such manner, Spiritualism contributes to the ethical improvement of mankind, teaching men not to surrender themselves to any influences without consideration.

But, studying the manner in which Spiritualism is understood and practised in the different countries of the world, it is obvious that there exist as many points of view as there are nations, or at least as spoken languages.

That is why we assert that agreed international relations between Spiritualist associations constitute one of the strongest factors for improvement and development of our ideas. That statement is illustrated by examples of the most weighty matters upon which Spiritualists disagree.

For instance, is Spiritualism a religion or is it a science?

The Dansk Spiritistisk Mission is probably the most important Spiritualist organisation which takes the first view of the question, and asserts that Spiritualism must be religious.

We find in its programme, published in our "Bulletin Officiel" of June, 1920, very categorical assertions upon that matter.

The purpose of the Mission is there represented as favouring the development of piety in spiritualistic meetings; paragraph three expresses the desire to promote a deeper religious feeling among Spiritualists, and a greater desire to live according to God.

Paragraph eight contains the dogmatic assertion that

Jesus-Christ is the central figure of universal history, and the paragraph entreats every member to love Him more and more, that His life, His word, His mind may become the daily thought of men, and leave an imprint on their souls and in their hearts.

Paragraph four is even more dogmatical, asserting the Bible to be an inspired book, by which the value of messages received during mediumistic meetings must be judged.

On the contrary, in France, we see an absolutely opposed conception, insisting on the scientific value of Spiritualism.

Mr. Beziat, a theorist who has most powerfully contributed to the progress of Spiritualism in France by the foundation of the Psychosic Institute in Douai, said, in 1913 at the Congress in Geneva:—

"I think Spiritualism is a Science for steady searching and experimentation, while Religion is a creed which remains in the heart of man and which too often fails to give his mind a firm basis."

And further he added:—

"Classing Spiritualism as a religion is lowering it to the rank of religions: we must not do it; we must, on the contrary, understand Spiritualism as a science, a metascience if you will, but a science none-the-less; while many religious men cannot explain why they adhere to their faith, I will know why I am a Spiritualist. That is the reason why I shall always investigate in place of binding myself to a blind obscurantism. Spiritualism says, 'Blindness, I disperse it,' while Dogmatism says, 'I maintain it.'"

I could quote many other similar opinions, but I will only take the following statement from a very interesting book by Mr. Bourniquel, entitled: "Posthumous Witnesses," which appeared in print, last year in Paris: "Religion? No. We will not establish a religion; we will not out those existing. We will have no dogma. We will have free debate and controversy. What we defend is not a matter of faith; it is a matter of facts."

It is quite impossible, I think, to present more opposite ideas than those which we find in Denmark on one side and in France on the other.

It is noticeable that where several nations speak the same language, as in the English-speaking nations, there is generally a similarity of view among Spiritualists which is not affected by the conditions of the climate or manner of living.

But this does not apply to the Spanish language, for the Argentine Republic tends towards a Spiritualistic communism, while the views of Spain, as expressed in the Review "Lumen," contend that this is an impossible theory, and that Spiritualism must respect the lines of intellectual and commercial status.

The object of an International Bureau is to collate, as far as possible, these different views, and to create a common basis, and at the same time making opportunity for an exchange and comparison of views.

The present Bureau has existed for ten years, from which, however, the period of the war must be subtracted, and a polyglot quarterly "Bulletin" has been published embodying such international information on the subject as was obtainable.

We are acknowledged by the League of Nations, and our Bureau is included in the list of the international publications which has been recently published by them.

In 1920, the League of Nations, assisted by the Union of International Associations, founded an International University in Brussels, and the International Bureau of Spiritualism was invited to establish a professorship of Spiritualism in that University.

We enthusiastically accepted the invitation, and the first lecture on Spiritualism was given at the International University on August 23rd. This lecture will be given annually, and we hope to obtain consent to an increase in the number of lectures.

This is not much, but it is a beginning. And with God's help, we hope to do better in the future.

SPIRITUAL HEALING.

The "Penge and Anerley Press" of 24th ulto, contained an interesting article on "Spiritual Healing," in which account is taken of magnetic treatment and clairvoyant diagnosis. The existence of spirit doctors and spirit nurses is recognised. They have, indeed, "been seen and felt at work by relatives and friends of the writer who can vouch for the authenticity of the facts of which he speaks."

Some instances of supernormal healing are given, including the following as related by the Rev. Walter Wynn in his book, "The Bible and the After Life":—

"In July, 1918, I went to Blackpool with my wife for a brief holiday. When we got there, every hotel was crowded. Finally, we found apartments at the south end of the town. The woman who let the apartments seemed an ordinary good woman. We were not asked to give our names and did not give them. For two years, since an operation in Charing Cross Hospital, I had been in pain and suffered from sleeplessness. After taking tea in the

boarders' room, this wonderful woman quietly remarked: 'You are being treated wrongly by your doctors. You do not suffer from what they say.'

"How do you know I am ill?" I asked.

"Oh, don't ask me now; but I am told by my spirit doctor to tell you to go into the bathroom, take this cup of vinegar and empty it into half a bucket of hot water. Use that to the part. You will sleep to-night, and be another man by Christmas."

"I laughed. 'Madam,' I said, 'I have had the finest doctors in England to advise me. Surely I must obey them!'

"No; my spirit doctor knows more than they. You do what I tell you."

"I did. That night I slept, and by Christmas, 1918, all pain had gone and has not returned."

Mrs. Brameld, South Shore Hydro, Blackpool, is the lady's name."

In the same journal of the 1st inst. is an informing article on "Spiritualism" by the editor, who writes as one with knowledge of the reality of the subject and its religious significance.

PSYCHIC PHOTOGRAPHY: THE VEARNCOMBE CASE.

By FRED BARLOW.

The alleged exposures in connection with psychic photography are subjecting our faith to a severe endurance test. Replies have either appeared, or are due to appear, in regard to the Crewe Circle and Mrs. Deane, so that these remarks will be confined to the so-called exposure of Mr. Vearncombe.

In the report of the Occult Committee of the Magic Circle evidence is afforded of one instance only of alleged trickery with this medium. The report does not say so, but the trickery is supposed to have occurred many months ago. In such circumstances, it is impossible thoroughly to investigate this case. Mr. Vearncombe remembers nothing about this particular packet. He steadfastly denies ever having knowingly interfered with the contents of any packet sent to him to try for psychic effects, on the plates in the sealed box.

My own experience and the experience of others, who have obtained successful results in sealed packets with Mr. Vearncombe, prove that he certainly had not tampered with the packages we had sent him.

We are told that the packet was sent by a member of the Magic Circle under an assumed name. The Occult Committee were good enough to furnish me, on application, with the name and address of the sender of this packet, and Mr. Vearncombe has placed in my hands the correspondence sent to him by that person. A perusal of this correspondence throws some light on this case and the methods adopted. I believe the Occult Committee of the Magic Circle, in these experiments, have acted with the best of intentions, but whilst their intentions may be good their tactics are detestable.

There are indications of the possibility of an accident having occurred, for which neither party could be blamed. It is, unfortunately, too late now to investigate this possibility. It is not too late, however, to demand from the Magic Circle an answer to the following question:—

If, as you assert, trickery actually took place, why did the member of your Circle, who had sent the packet, write to Mr. Vearncombe stating quite definitely:—

- (1) that one of the faces strongly recalled "an old true friend" who had not been heard of for many years, and
- (2) that the packet had been returned (by Mr. Vearncombe) intact?

The copies of the correspondence (enclosed herewith for the private information of the Editor) prove one of two things: either the sender was absolutely satisfied with the test, or he (or she) stands self-accused as a person on whom not the slightest reliance can be placed. In any case, it is obvious that the Magic Circle cannot justify their grave charge.

MUSIC AND COLOUR.

Mr. Joseph Goold, an authority on music, sends us some comments on recent allusions in *LIGHT* to the parallel between music and colour.

Writing from Corsham, Wilts, Mr. Goold says that at the time when Sir William Barrett made his discovery of the relationship between music and colour (*LIGHT*, May 20th, p. 311), there was a great controversy on the subject, and the idea of a close analogy between the two was founded on a mathematical mistake by Dr. Day.

Continuing, Mr. Goold says:—

The nearest approach to any musical parallel with the colour spectrum is the Siamese scale which divides the octave into seven equal parts.

1. The basis of music is a fixed system of vibration-ratios, or intervals, twelve in number, founded on the simplest possible division of the octave. These ratios form "the scale," and are completely independent of "pitch"—which means vibration-rate, *not* ratio.

2. Colour is not concerned with ratio, but depends entirely on vibration-rate or "pitch."

3. The whole range of the colour-spectrum is less than one octave, whilst the range of music covers many octaves.

4. In music, a change of many octaves is a common necessity. A change of one octave in colour would destroy all colours completely.

5. The only possible intervals in colour are indistinguishable, by reason of their ultra-microscopic minuteness.

Although there is no parallel between colour and music, there is a wonderful correspondence between them, like the correspondence between Love and Truth and Poetry. That correspondence consists, chiefly, in their capacities for commanding sentiment. That is the power which finds its highest expression in the words of Jesus Christ. His life is eternal poetry: the manifestation of God through perpetual witness to the truth!

* * Mr. Goold read a paper on the musical scale before the Royal Society of Edinburgh on June 21st, 1920.

MYSTICAL NUMBERS AND THE BIBLE.

Writing in the "Two Worlds," Mr. Stanley De Brath makes the following comments on the doctrine of numbers as applied to the Bible:—

There is no secret about the Hebrew alphabet in which the Old Testament was, and is, written; but before the use of Arabic and Indian numerals (0, 1, 2, 3, 4, etc.) letters were used to indicate numbers among the Hebrews, the Greeks and the Romans, e.g., cxlvi. equals 146. Every Hebrew letter had a numerical value, and an elaborate and ingenious system of exegesis was founded on relations between words which added up to the same, or reversed, numbers. This and other permutations were reduced to a system in the Kabbalah. This extraordinary work, which embodies the deepest mystical insight of the Jewish mind, was harmonised with the letter of Scripture by these ingenious but childish combinations, much after the same fashion as Professor Piazzi Smith found the pyramid of Chephren to be "a bible in stone" containing prophecies of the future and mathematical formulæ of all kinds.

It is true that the Kabbalists maintained that every word of the Bible (i.e., the O.T.) has an occult sense and sublime mystery, but they could only use a very few scattered sentences here and there out of the whole O.T. for the ingenious interpretations that they desired to bring out, whereby to illustrate their mystical teaching. This Kabbalist teaching had great course in the fifteenth century: Pico de Mirandola undertook in Rome to defend the proposition that "No science yields greater proof of the divinity of Christ than magic and the Kabbalah"; and he convinced Pope Sixtus of its paramount importance as auxiliary to Christianity (*Encyc. Brit.* "Kabbalah").

All these fanciful theories, however, fell into dust when the progress of modern science showed that literal inspiration of Scripture is incompatible with proved physical facts, and though the mystical illumination remains untouched, the methods by which it was sought to harmonise it with a theory of literal inspiration then generally accepted are now relegated to the dust-heap of outgrown theories.

Those who may wish to pursue the subject of Kabbalist mysticism will find Professor S. L. MacGregor's "Kabbalah Unveiled" instructive; also the article in the *Encyc. Brit.*, by two of the highest authorities on Hebrew literature. There is also a slight and brief reference to it in my book, "Psychic Philosophy," pages 190 and 213. Those who still take an interest, other than antiquarian, in the Kabbalah are not usually reckoned as scholars, but as mystics, and mystics rightly prefer to look for their foundations of facts, not in imaginary groupings of letters, based on an untenable theory of literal inspiration, but in the physical, biological, psychic and other scientific and proven facts that are open to all men, and are not the preserve of "a few scholars."

[I do not deny that certain examples of signification of numbers in the names and epithets of Christ may be intentional and may be due to more than chance; but the implication at the back of this form of Occultism is that of verbal inspiration, and to maintain this in any form damages the cause it is meant to serve. The authority of the Bible as a whole rests on its witness to the historical growth of spiritual ideas and their culmination in the undogmatic Christianity of Christ.—S. DE BRATH.]

A DREAM FULFILLED.

Mr. J. H. Hall (of 65, Thornhill-road, Croydon) sends us the following story of a verified dream:—

I was very much impressed with the account in *LIGHT* of an actor's vision. I would like to mention a vision I myself had over thirty years ago.

At that time I had departmental charge of a tramway in the north of Ireland. Amongst those employed by the company was a youth, who at times was required to travel with the tram (which was occasionally comprised of a train of three or more vehicles) to attend to the brakes.

One night I awoke very much upset, having seen, in a dream, the youth journeying with the tram. He had tried to pass from one vehicle to another, missed his footing, and fallen between the cars and was killed.

The dream was with me so persistently during the morning that I cautioned the driver to keep his lights bright and well on the ground in case of accidents, and I also told the youth that he was not on any account to pass from one car to another whilst travelling.

Shortly afterwards I left the company and went to Dublin.

In about three weeks I received a letter from his parents notifying me of his death. He had been killed in exactly the way I had dreamed.

Such foreshadowings do not puzzle me now, as I understand a deal more of God's wonderful power and love, and the part that we on earth have to take in the fulfilment of His designs.

RAY'S FROM THE LIGHTHOUSE.

Mrs. ALICE JAMBACH, of 11, Sheringham Avenue, Manor Park, E.12, as administrator of the Distress Fund of the Little Ilford Christian Spiritualist Church, wishes to thank Miss Liddell, for a parcel of clothing. Other contributions will be gratefully received and acknowledged.

Mrs. IRENE WARNER-STAPLES, the astronomer, who is a frequent contributor to the provincial newspapers on subjects of psychic interest, had two able articles in the "Western Daily Press," of 24th ulto. and the 1st inst. on the amazing powers of the Elberfeld horses, a topic made familiar by Maeterlinck and other distinguished Continental writers.

AMONGST the articles in the July issue of "Psychic Science," the organ of the British College, are "Psychic Photography: A New Line of Research," by the editor, Mr. F. Bligh Bond; "Fraud Charges in Psychic Photography," by Mr. Hewat McKenzie, the Principal of the College; "The Science of Metapsychics," by Stanley De Brath; and "Notes of a Journey in 'Mittel Europa,'" by Mrs. McKenzie.

THE PROPHECY OF SIR WILLIAM CROOKES.—One day, when he was deep in his studies of Radiant Matter, Sir William Crookes touched a little table which stood between our two chairs and said to me, "We shall announce to the world in a year or two, perhaps sooner, that the atoms of which this table is composed are made up of tiny charges of electricity, and we shall prove that each one of those tiny electrons, relative to its size, is further away from its nearest neighbour than our earth from the nearest star." I have lived to see this prophecy fulfilled, though its implications are not yet understood.—From "Painted Windows," by "A Gentleman with a Duster."

CASES WANTED.—Mr. Julius Frost (c/o 18, Western-road, Wyld Green, Birmingham) tells us he is about to produce a little book, to be entitled "Spiritualism: Some Rationalist Critics Answered," and desires to collect well-authenticated cases of the following phenomena connected with Spiritualism: (1) Especially good instances of successful telepathic experiments. (2) Also of warning of Prophetic Dreams, and Visions of any kind. (3) Instances of Direct Voice, Direct Writing, etc., where really evidential matter was given under test conditions; also of Direct Painting. (4) Good tests in connection with any kind of phenomena. Instances where there were several reliable witnesses will be most welcome and all communications will be treated in strictest confidence. References to reports of such cases in books or periodicals will be equally welcome.

SLAUGHTERHOUSE REFORM.—A crowded and enthusiastic meeting was held on Friday evening, 7th inst., at the Central Hall, Westminster, to protest against the present cruel and old-fashioned methods of slaughtering animals for food, and to demand the passing of a law to compel the use of mechanically-operated "humane killers" in slaughter-houses. The Duchess of Hamilton presided, and amongst the other speakers were Miss Lind-a-Hageby, Sir Edward Marshall Hall, Lord Ernest Hamilton, the Rev. B. G. Bourchier, and Mr. R. B. Cunningham Grahame. Letters of sympathy with the objects of the meeting, received from several Members of Parliament and other persons of public position, including Sir Hall Caine, were read, and the resolution concerned with the object of the meeting was unanimously passed.

C. G. S. writes:—

On reading the commendations published in *LIGHT* (page 400) I should also like to say how much I appreciate the "little paper."

It was introduced to me just over twelve months ago by a gentleman who is, I understand, an old student of Spiritualism. After about forty to fifty years in the pursuit of this wonderful study, he tells me he feels that he has at last picked up, as it were, a grain of sand on the seashore. So I have a long way to go. But your paper is certainly the finest textbook any earnest enquirer of the truth could possibly wish to read.

I am a Catholic (and have been severely criticised for even reading *LIGHT*), but I cannot help thinking that if the essence of true Spiritualism was interwoven with the Catholic faith a more spiritual element would be present in our daily lives. May *LIGHT* remain, grow and bring happiness to many thousands.

NEW PUBLICATIONS RECEIVED.

"The Goligher Circle, May to August, 1921." By E. E. Fournier d'Albe, D.Sc. John M. Watkins. (7s. 6d. net.)
"The Hibbert Journal" for July. (Williams and Norgate.)

HOW I IMPROVED MY MEMORY in one evening.

By VICTOR JONES.

"Of course I know you! Mr. Addison Clark, of Hull.
"If I remember correctly—and I do remember correctly—Mr. Burroughs, the timber merchant, introduced me to you at the luncheon at the Automobile Club three years ago this coming May. This is a pleasure indeed! I haven't seen you since that day. How is the grain business? And how did that amalgamation work out?"

The assurance of this speaker—in the crowded corridor of the Hotel Metropole—compelled me to turn and look at him, though I must say it is not my usual habit to eavesdrop, even in an hotel lobby.

"He is David M. Roth, the most famous memory expert in the world," said my friend Kennedy, answering my question before I could get it out. "He will show you many more wonderful things than that before the evening is over."

And he did.

As we went into the banquet-room the host was introducing a long line of guests to Mr. Roth. I got in line, and when it came to my turn Mr. Roth asked: "What are your initials, Mr. Jones, and your business and telephone number?" Why he asked this I learned later, when he picked out from the crowd the sixty men he had met two hours before, and called each by name without a mistake. What is more, he named each man's business and telephone number accurately.

I won't tell you all the other amazing things this man did, except how he called out, without a minute's hesitation, long lists of numbers, bank clearings, prices, lot numbers, parcel-post rates, and anything else the guests gave him in rapid order.

When I met Mr. Roth again he rather bowled me over by saying, in his quiet, modest way:—

"There is nothing miraculous about my remembering anything I want to remember, whether it be names, faces, figures, facts, or something I have read in a magazine.

"You can do this just as easily as I do.

"My own memory," continued Mr. Roth, "was originally very faulty. Yes it was—a really poor memory. On meeting a man I would forget his name in thirty seconds, while now there are probably 10,000 men and women, many of whom I have met but once, whose names I can recall instantly on meeting them."

"That is all right for you, Mr. Roth," I interrupted. "You have given years to it. But how about me?"

"Mr. Jones," he replied, "I can teach you the secret of a good memory in one evening. I have done it with thousands of pupils. In the first of seven simple lessons which I have prepared for home study I show you the basic principle of my whole system, and you will find it not hard work, as you might fear, but just like playing a fascinating game. I will prove it to you."

He didn't have to prove it. His Course did: I got it the very next day from his Principals.

When I tackled the first lesson I was amazed to find that I had learned—in about an hour—how to remember a list of one hundred words so that I could call them out forward and backward without a single mistake.

That first lesson stuck. And so did the other six.

My advice to you is, don't wait another minute. Send for Mr. Roth's amazing Course, and see what a wonderful memory you have got. Your dividends in INCREASING EARNING POWER will be enormous.

VICTOR JONES.

SEND NO MONEY.

So confident are the principals of the Roth Memory Course that once you have an opportunity to see in your own home how easy it is to double, yes treble, your memory power in a few short hours that they are willing to send the Course for free examination.

DON'T SEND ANY MONEY. Merely write a letter, and the complete Course will be sent at once. If you are not entirely satisfied, send it back any time within three days after you receive it, and you will owe nothing.

But if you are as pleased as are the 175,000 other men and women who have taken the Course, send only 35s. in full payment. You take no risk, and you have everything to gain, so post the letter now before this remarkable offer is withdrawn. Write to the Principal,

ROTH MEMORY COURSE,

The A.B.C. Correspondence Schools,
(Dept. L.) PATERNOSTER HOUSE,

QUESTIONS AND ANSWERS.

Conducted by the Editor.

Our readers are asked to write us on all questions relating to Psychic and Spiritual Matters, Phenomena, &c., in fact, everything within the range of our subject on which they require an authoritative reply. Every week answers will appear on this page.

We do not hold ourselves responsible for manuscripts or photographs unless sent to us in registered envelope, and all communications requiring a personal answer must be accompanied by a stamped, addressed envelope for reply.

NOTE.

Will intending enquirers study this page in order to see that any question they propose to send has not already been answered. We are always glad of comments or of information that may usefully supplement the answers given.

IDENTITY AFTER DEATH.

G. M.—Several writers, amongst them Mr. E. Kay Robinson, the well-known naturalist, have disputed the idea of individual survival. Mr. Kay Robinson, for instance, maintains that the souls of men are inseparable parts of the Great Spirit, and do not survive as individuals. We accept that as a half-truth, since undoubtedly there is an underlying unity, so that all minds are part of one Mind and all spirits of one Spirit. But there is, none the less, personal identity after death as there is here. It is no more difficult in one case than in the other. There is always diversity in unity. The two things are quite consistent. We hold therefore that human survival is the survival of the individual soul, self-conscious and self-knowing, and all the facts and philosophy of Spiritualism are in favour of that view.

GREAT NAMES AND HIGH PRETENSIONS.

Be wary of all great pretensions and high-sounding titles, whether they come from this side of life or the other. Remember that the truly great never make any claim to greatness. As for the persons you refer to, we cannot help feeling that the man who is chosen for any high mission will be the last to talk about himself and his titles to authority and consideration. If those in the beyond really select any persons in this world for some important purpose we hardly think their choice would fall upon those who would be chiefly anxious to call attention to themselves, and to impress the world with their importance in the scheme of things. No doubt such persons have their uses, and are designed to accomplish certain ends. But of one thing we are assured. Great truths never come with a flourish of trumpets and a roll of drums. They enter the world often in a guise unrecognised by the crowd. It is much the same with great spirits from the next world. They claim no homage, make no vain pretensions and aim only at being of service. They "convince by their presence."

TRAVELS IN SLEEP.

"DREAMER" asks whether we really travel in sleep. It is not an easy problem, because the question whether the spirit actually and in fact leaves the body and travels (in the physical sense) in other realms is a much-vexed one. Some psychical authorities maintain that the experience is more properly describable as "extension of consciousness." The main consideration for us is that some dreams

are clearly of a spiritual nature, that is to say, they show clear evidence of real experience on another plane of consciousness—"veridical dreams" as they are called. Sometimes they are visions of future events, subsequently verified, or knowledge is gained of events taking place at a distance. The question whether the spirit really travels is important, of course, but really a side-issue. The main point for us is the reality of the experience, whatever it may be.

RAPPING PHENOMENA.

"SCEPTICAL."—We can put aside for the moment the question of spirits, and refer simply to the fact that supernatural rappings are a well-established fact, thoroughly authenticated and testified to by thousands of persons of whom we are one. It is one of the most elementary of the phenomena and if it strikes you as comic or undignified we would only remind you that it is the most common way in human life of making one's presence known when other means are not available. Many years ago sceptics wrote many books and articles "explaining" the rap as something done by a trick, as, for instance, the snapping of the toe joints of the medium. To-day such books are mere rubbish to those who know that blows and knocks of sledge hammer violence are sometimes produced in places far out of the medium's reach. Raps lead on, as a rule, to much more interesting and evidential manifestations, and are quite rudimentary, although they are very valuable and have broken down the unbelief of a great many materialists.

THE EVIDENCES FOR A LIFE AFTER DEATH.

"UNCONVINCED."—The mistake lies, we think, in limiting your attention to a few cases or a single phase of psychic manifestation. Some people base all their faith on a single experience, but while they are, in our view, right in their conclusions, we regard their evidences as incomplete. The serious student must survey the whole field, and not simply a section of it. Let us quote to you some remarks by Sir William Barrett in his Introduction to the recent book of the Rev. C. Drayton Thomas, "Some New Evidence for Human Survival." Sir William there writes that even the book and newspaper tests described in that volume do not in themselves afford evidence of human survival when taken alone without collateral evidence. That collateral evidence is gained by taking account of the knowledge shown, knowledge not possessed by the entranced medium, but by the deceased person who purports to communicate. Our own view is that regard should also be paid to cases in general, as some afford evidence which is wanting in others. We must take in a large field and in that way build up a complete body of proof. To us the facts are super-abundant and the case is proved many times over.

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ANSWERS TO CORRESPONDENTS.

G. W.—Thank you, but we are unable to accept your kind offer or the verses.

AN IRISH CORRESPONDENT (Unknown).—We have a letter referring to the "Limerick Chronicle," but the signature and the address are alike undecipherable, so that we cannot deal with it.

B. ROBERTSON.—You apparently do not realise that an editor cannot take responsibility for all the opinions expressed by contributors and correspondents.

MR. THOMAS BLYTON, Hon. Sec. of the Spiritualist Fellowship Centre, Finchley, London, N., writes: "The first year's working of this organisation was completed on the 30th ult., during which period a membership of over 50 has been elected, and several special correspondents appointed at home and abroad. The Thursday evening members' meetings at the Hendon Town Hall have afforded opportunities for addresses and psychic demonstrations by competent representatives, besides impromptu séances at which certain elementary manifestations and script messages have been experienced. The nucleus of a library and museum has been formed, a number of valuable and interesting presentations coming to hand from various friends. Several family home séances in different localities are in operation, at some of which remarkable psychic evidences are observed, including direct voices, partial materialisations, and supernormal photographic pictures. Extensive correspondence has materially assisted in an appreciation of the objects and purposes of the Centre, its sphere of usefulness not being restricted to the immediate district. Efforts are being made to extend the interchange of members' privileges with other societies, thus giving facilities for greater co-operation between them. The housing problem has been and still remains an obstacle in securing suitable and central headquarters and office, but which it is hoped to overcome shortly; sufficient accommodation for ordinary receptions and members' weekly meetings, with provision for the library, museum and secretarial work, is badly needed. The annual report of committee, with statement of income and expenditure, and balance sheet, is to be submitted at the general meeting in September next."

SUNDAY'S SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—Sunday, 11.15, Mr. Cowlam; 2.45, Lyceum; 6.30, Mr. and Mrs. Brownjohn. Croydon.—Harewood Hall, 96, High-street.—11, Mr. Percy Scholey; 6.30, Mrs. Jennie Walker.

Brighton.—Athenaeum Hall.—11.15 and 7, Mr. A. Punter; 3, Lyceum. Monday, 8, healing. Wednesday, 8.15, Miss A. Scroggins.

Church of the Spirit, Camberwell.—The Guardian Offices, Havill-street, Camberwell Town Hall.—July 16th, 11, Mrs. Ball; 6.30, Rev. G. Ward.

Holloway.—Grovedale Hall, Grovedale-road (near Highgate tube station).—Saturday, 7.30, whist drive in aid of Building Fund. Sunday, 11, Miss Violet Burton, trance address; 7, Mr. G. R. Symons; 3, Lyceum. Monday, 8, developing circle (members only). Wednesday, 8, Mrs. Mary Crowder, address and clairvoyance. Free healing is dispensed; On Thursdays, 5-7, children only, by Mr. J. E. Oberley; on Fridays, from 7, adults, conducted by Mr. and Mrs. Pulham. New members always welcome. Subscription, 6/- per annum.

St. John's Spiritualist Mission, Woodberry Grove, North Finchley (opposite tram depot).—7, Mr. Harold Carpenter. Wednesday, 8, spiritual healing class, Mr. Harold Carpenter. Thursday, July 20th, 8, service with clairvoyance by Mr. Dewhurst.

Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mrs. E. Smith. Thursday, Mrs. Haddesley.

Peckham.—Lausanne-road.—July 16th, Mrs. E. Cannock. Thursday, 8, Mrs. B. Stock.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (Down Side).—Sunday, July 16th, Mrs. Edith Clements.

Worthing Spiritualist Mission.—17, Warwick-street.—July 16th, 6.30, Alderman Davis, J.P. July 19th, Mrs. Harris.

St. Leonards Christian Spiritualist Mission (bottom of West Hill, St. Leonards-on-Sea).—To-day, Saturday, psychometry. Sunday, services at 11 and 6.30. Monday, 3, clairvoyance.

Central.—144, High Holborn (entrance, Bury-street).—Friday, July 14th, 7.30, Mrs. Deane. 21st, Mrs. Neville.

Forest Hill New Society.—Foresters' Hall, Raglan-street, Dartmouth-road.—Sunday, 16th, 6.30 p.m., Miss Violet Burton, consecration. Sunday, 23rd, Mr. G. Brown.

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The Library and Offices of the Alliance will remain open as usual until July 31st. The Library will be closed during August and re-open on September 1st.

THE MEMORIAL ENDOWMENT FUND.

May we take this occasion to renew an appeal recently made in "Light"? When, two years ago, the Alliance bought its present premises, No. 5, Queen Square, it also (having in view the probable need for further expansion) negotiated with the owner for the possession, later on, of No. 4, paying a deposit on the purchase money. Funds will be needed to complete the purchase at an early date, and with this object in view it has been deemed advisable to revive the Memorial Endowment Fund, originally started by supporters of the Alliance in grateful remembrance of friends and relatives who had fallen in the War.

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What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position it firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honest, courteous and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light!"

NOTES BY THE WAY.

There is one steadfast ray,
One still small spark
That lights the longest way,
That pricks the deepest dark.
—V. H. FRIEDLAENDER.

SPIRITS AND THEIR GARMENTS

We had supposed that the question, "Where do spirits get their clothes?" had been settled long ago for all intelligent inquirers. But some remarks of M. Paul Heuze in the "Daily Telegraph" recently show that there is still much inquiry on the point, for we see it stated that thousands of the readers of M. Camille Flammarion's books were "feverishly awaiting" his explanation of the fact that "the ghosts of the dead always appear with their clothes on." Well, if they do there is doubtless some explanation. The kind of logic which insists that if you cannot explain a fact it becomes a fiction does not interest us. We are familiar with instances of spirits who appeared in their "habit as they lived," of others who appeared in their spiritual garments, and we have record of at least one case in which the spirit showed himself in a scant and ragged attire because, as it was explained, his life on earth had been such as to provide him with no worthy spiritual raiment. The people who raise special difficulties over such a matter appear to have very little imagination. The question has been answered countless times by reference to the nature and resources of the spiritual world and the realm of thought in which when visualising a friend in our minds we call up a clothed figure. "Spirits of the living" have frequently been seen, and they are always attired in their earthly garments. We admit that we have still much to discover regarding apparitions and spirits, but, knowing that they do not belong to the physical order of things, we do not expect them to conform to its laws.

INTIMATIONS OF IMMORTALITY.

We have said several times before, and it may be permitted to us to repeat it, that the evidence for a

life after death does not rest solely on psychic phenomena. Psychic manifestations are necessary for many, perhaps most, people to make the matter for them a logical conclusion from observed or recorded facts. Many times in our experience we have met with those who, having found things go awry with their investigations and becoming confused and baffled, have retired from what they regard as a vain quest. They begin to fear there is no hereafter, and become gloomy and sometimes cynical. Yet there are thousands who are aware of the reality of spirit-intercourse who yet know nothing of psychical phenomena as a scientific matter, and who look at Spiritualism askance. We could tell some quaint stories illustrating this point. Spiritualism is not for these people; they have no need of it. Also there is a smaller class of persons who combine advanced intellectual powers with high intuitions and therefore have never any doubts. They are assured of a future life as a matter of reason and perception, and when they study the supernatural evidences it is rather as a means of acquiring knowledge than of obtaining proof of what for them is already proven.

EVENING: A SEA IDYLL.

'Tis evening hour and tired day
With all its cares has shrunk
O'er the encrimsoned rim, where now
The red-gold sun has sunk.

So motionless the ocean lies
As sleeping 'neath a spell,
And hark! Far off as in a dream
Is heard a distant bell.

Its solemn voice the list'ning night
With benediction thrills,
Then ceases, and earth, sea and sky,
The brooding silence fills.

See, flitting by in lonely flight,
On silent pinions buoyed,
A sea-bird passes, like a ghost,
From void unto the void.

From mystic spaces of the night
A hidden music calls,
And sweeter than the sounds of day
Upon the spirit falls.

Its streaming melody the soul
Floods, tranced out of strife,
From dream-sought spheres which hover o'er
The tear-dewed marge of life.

And vesper harpings fill the air
With stirrings from the deep,
For strife-bewildered souls who toil,
Their tasteless fruits to reap.

Soft murmurings reach the spirit's ear
By outer sense unguessed,
Low voices call from Halcyon isles
And whisper "Here is rest!"

—JOHN H. ARKINS.

"Light" can be obtained at all Bookstalls
and Newsagents; or by Subscription,
22/- per annum

THE PROGRESSION OF MARMADUKE.

Being sketches of his life, and some writings given by him after his passing to the spirit-world. Given through the hand of Flora More.

(Continued from page 435.)

September 28th, 1919.

THE SPREAD OF A RELIGION.

"I mean a religion which is truly one, and which can enter into every detail of daily life. Creeds form no part of it: they are but the envelope which, like the outside of a nut, has to be broken and cast aside ere the kernel can be reached. Deep down in men's innermost selves lies this kernel of religion. They may say they believe nothing, yet they do believe all that is material to their welfare. They think, because they have thrown away the shell, they have cast aside all; whereas there is nothing less true; for those who keep the shell intact will never reach the kernel. I want you to take comfort from this fact, and not to imagine that where the truth has not been grasped in earth life, the spiritual life must suffer after the great change has taken place. We would rather welcome here one who had not what is called 'believed' than a church member pass to us in all the dogmatism of his creeds and beliefs. True religion is really on the increase, but it was necessary that there should have been a period of what is called 'materialism' because there is no room for the truth in any mind which is filled by false beliefs, and these must first be got rid of. Therefore the 'materialistic' age was rather a benefit than the reverse. Then came the great war, and mankind found he needed something he could cling to; look up to; and in which he could wholeheartedly believe, and so belief in spirit-life grew, and where its supporters were numbered by hundreds they are now thousands."

[And will the whole world be brought to the truth?]

"Not yet; there must be generations upon generations before the truth will be acknowledged by all. The believers in it will still be for some time the persecuted, but this ostracism will grow less and less, for the world will come to see that, like Christianity, this knowledge is not a passing phase of thought which men lightly take up and lightly abandon, but a living thing, and that neither argument, ridicule, nor persecution will make its votaries less tenacious in their hold upon what is truly to them the rock of refuge. This war has made a bridge between the seen and unseen, and where both sides are eager to bring about reunion they must succeed."

[How then will the new belief spread?]

"Very slowly, for when the gaps are filled which the war has made, there will be less desire shown for this knowledge, except by constant and faithful natures; but the wave has come forward and left its mark upon the shore, and there will be no backward tide, but only a less rapid progression than at first. You who are pioneers must not relax your efforts but rather increase them, and must endeavour to still fight the fight for progress and enlightenment. Perhaps it is as well that the knowledge should not become too soon universal. If it were, there would be no heroism in outspoken belief in it, and what one suffers for, one values far more than what is easily won. If Christianity had not claimed its martyrs it would not have had its large following, and so it may be with so-called Spiritualism. The term to us means nothing—it is a misnomer, for all truth should be spiritual, but on earth mankind must attach a label even to the deepest and profoundest convictions, and so we let the word pass. When this religion of the future is recognised by all, and practised by the majority, then will come the era of true brotherhood, and not before. Strikes and other upheavals of society may appear to have many sources of origin, but they are really caused by the earthquake which comes from the seething of unsatisfied desires, unfulfilled aspirations, and the dissatisfaction of mankind with his own life. This earthquake will cause more and more upheavals as men learn to think, and will break out in various ways until the lesson has been learnt that material desires can never be fully satisfied and that spiritual aspirations alone can bring peace."

October 5th, 1919.

CAN THE TWO LIVES BE LIVED SIMULTANEOUSLY?

"Truly they can, as you and others have proved in their communications with our world; but I did not agree with your preacher this morning, for I think that God does show Himself in the earthly life, and that though there are

sorrows and disappointments in it which do not occur in the spiritual life, yet these are a part of education only and therefore must be taken as a working out of God's plan for the world's progression. I cannot agree either that there is a sharp line of separation between the two worlds, in fact there is very little, the two intertwine and dovetail and sometimes you enter our world, as when you leave your body during sleep and escape to the higher state and the more spiritual activity. But there can be an intermingling of the spiritual with the material even in your daily employments, and you will find that if you allow yourself to realise this you will gain more and more of spirituality and of spiritual perception. Now the perfect life on earth is where the spirit dominates the earth-body, and all that a man does, thinks, or says, is but a reflection of his spirit, which is acting as the judge and critic of his lower nature. No doubt, if mankind believed in the reality of the next world as a proven fact, and that they would meet their dear ones there who had gone before, they would allow themselves to be guided by these to purer thoughts and nobler actions, but they do not, as a rule, really believe it. You may possibly think that if men are so dependent on our world for the development of their better nature, it is strange that the absolute knowledge of a future life should be confined to the few and not be more general. Well, what a man works for he usually values more than what comes to him easily, and perhaps this is the reason why the knowledge has, with a few exceptions in the case of natural-born mediums, to be acquired at the cost of some pains and sacrifice. We do not absolutely know the past history of man's development, but of this I am sure; that in whatever planet or sphere he may be placed in the future, he will never be cut off from those he loves, but that 'Love will still be Lord of all' in a higher sense than these words generally convey; for 'Infinite patience, infinite love, infinite wisdom, stream from above,' and no one can suffer disappointment where love reigns triumphant."

October 12th, 1919.

THE POWER OF A GOOD LIFE.

"I want you to understand by a 'good' life, one that will influence others for good, and not necessarily one spent in what are called 'good works,' which may be only a form of self-advertisement. I mean a life which is never publicly known, a life spent in deeds of kindness, and in helping forward struggling men and women. There are many such in the world, needing assistance, and when such a man or woman goes about filling gaps for which no institutions exist, and giving sympathy beyond what any institution can provide, then that life has an enormous power for good. Men and women who have long ceased to believe in selfishness on the part of others, when helped in this friendly manner cast off their doubt, and again believe in human goodness and love, and that these messengers may have been sent to their aid by God Himself in their great need. We would there were more of these messengers of love. Take the case of a man who can barely earn enough to keep hunger from his family, and there comes to him such help in his despair, then it prevents his faith from being strained to the breaking-point, and gives him back his faith in the mercy and love of God. I do not say that philanthropic institutions are not useful and helpful. In many cases they do what would be impossible for any single person to carry out, but, where possible, private aid is better for the recipient than to be one of a multitude of 'cases.' The influence of such a man does not end with the one he helps. In some way the aroma of helpfulness permeates the air around him, and selfish people become less selfish, and people who have lived only for themselves begin to think of others. One feels better for being in the company of some people, while others have a contrary effect and only depress those around them. These are the self-centred people, who talk about their own troubles, but take no interest in the sufferings or trials of anyone else. Would they could realise the expiatory repentance they will have to pass through before they can hope to mingle with the philanthropists of our world! However they try, selfishness is so ingrained in them that it is as difficult to eradicate as to remove an ink-spot from a delicate fabric."

(Continued at foot of next column.)

DR. FOURNIER D'ALBE AND THE GOLIGHER CIRCLE.

By J. ARTHUR HILL.

Dr. Fournier d'Albe's book will be hailed with great joy by Mr. Clodd and the young lions of "Truth," for it attributes fraud not only to Miss Goligher but also to other members of the circle. This is a serious accusation, and the grounds thereof naturally call for careful examination. All of us admire Dr. Fournier d'Albe's linguistic and scientific ability, and his great industry. The translation of Schrenck-Notzing's book on Materialisations is in itself a feat which all who have tried to learn German will regard with reverence, not to say awe. Accordingly we expect something good from the just-published volume.

Personally I have to confess to some disappointment, though it is a disappointment which has its pleasant side. I expected that fraud would be proved or rendered very probable. I like to be able to come to definite conclusions one way or the other. I am consequently disappointed because the book does not convince me of anything in particular, but I am rather pleased because I am spared the necessity of believing in the total depravity of the human beings concerned in this particular case. I agree that there are depraved human specimens, and we must judge according to evidence and not according to our wishes; but the volume under discussion does not seem to me conclusive. Its method is not up to the level of that of Dr. Crawford. For instance: On page 9 we are told that the table resisted Dr. F.'s push and pull, "as if held by a couple of strong men." Also that his knee was tapped by the trumpet, which he pushed and pulled gently, noting that it felt "as if grasped at its narrow end by a strong human hand." Further, there was felt "a pressure as of three large fingers grasping my left shin just below the knee." In the Notes and Comments on this sitting we are told that the light "sufficed to control most of the hands of the sitters, but none of their legs." This is very unsatisfactory. If the light was strong enough to control "most of" the sitters' hands, we want to know which hands were the controlled ones. If the hands of those sitters within reach of Dr. F. were visible, and if the other sitters were seen to be in their places, the inference would be that the phenomena, which felt as if done by hands, were not being done by the hands of the sitters. We should at least have made some progress, even though the sitters' feet might be unaccounted for. But this loose statement that "most of" the hands were controlled—without specification—gets us nowhere.

On pp. 18 and 19 we are told about an experiment with a decanter containing a drop of mercury, a china button, and a piece of india-rubber. The operators were requested to abstract the button without inverting the decanter. The idea was that this could be done by means of a psychic rod with a suction end. After the experiment the decanter was found on its side, still containing a drop of mercury and the piece of india-rubber, but no button. Dr. F. remarks that "the decanter experiment could only be performed artificially by taking up the decanter, pouring the contents into a receptacle and replacing the button together with another drop of mercury." But this contradicts his own account of what happened. The button was *not* in the decanter at the close of the experiment. Probably it is a verbal slip, "the button" being said instead of "the india-rubber" in the sentence just quoted. There seems to be another slip in the same sentence, *viz.*, the reference to "another" drop of mercury. If poured into a (hypothetical) receptacle the original drop would still be available. This laxity in description inevitably leads the reader to form a low estimate—quite possibly a too low estimate—of the investigator's reliability.

(Continued from previous page.)

and generally a mark is left where the stain was. If the lives of such men had been different, they would have passed almost at once into the company of the friends who had gone before, and have commenced to aid them in the work they were doing for both worlds. We cannot, from here, help with money on earth, it is true, but we can give hope and comfort, thought and sympathy, and often the impressions we can give banish despair and even prevent suicide. You know not from whence comes the sudden feeling of hope which replaces despondency, but you do feel that life can be lived once more, and that the fight can now be fought to the end. The poor souls whom we have helped in this way have often a glimmering that the hope that has come to them has been from the other world, and they possibly pass on their impression to others; and in this way spread the truth. The torch of sympathy has a brilliant flame which will pierce through deep darkness, and can shine upon the misery of earth and turn sorrow into joy. Never despair, therefore, because you think your work is unimportant, but consider that the smallest action, word, or thought on your part can have its effect on others, and that you are helping either to forward or retard, by your example, the great scheme for the progress of mankind."

(To be continued.)

Again: the decanter was "near K. G." (Miss Kathleen Goligher). But nothing is said as to whether Dr. F. could see K. G.'s hands.

Then, on p. 22, Dr. F. says that by putting water in the decanter, as well as the other articles mentioned, trickery was rendered "impracticable," and under these conditions nothing happened. But what about that (hypothetical) "receptacle"? The water could have been poured into it and back from it; the use of the water therefore did not render fraud impracticable—if we assume the "receptacle" and that the various pourings-out could have been done without detection.

On p. 29 we read of marks being made among scattered rice-grains. We are not told where the rice was. If within reach of a sitter's foot, and the foot was not watched, there was of course no evidentiality about the phenomenon, and the experiment was futile; obviously it could yield no evidential result. If the rice was *not* within the reach of anyone, who made the marks? Anyhow, we ought to be told exactly where the grains were placed, in relation to the sitters. Dr. F. supposes that K. G.'s foot did the business; but in these matters we want much more than suppositions—we want evidence.

The same remarks apply to experiments with clay in saucers, and with rubbers suspended from a table. We are not told how far these things were from the suspected persons. Curiously, we are told that the contact-bell which was rung was thirty-six inches from K. G.'s feet and that Dr. F. had introduced conditions which rendered impossible any acrobatic performances on her part. Who rang the bell, then? Who was near it, and were that person's hands and feet watched. No statement, and accordingly we can form no opinion.

The one incident which yielded definite evidence of fraud was a stool levitation. Dr. F. says he saw K. G.'s foot lifting the stool. But the light was admittedly dim, and Dr. F. complains frequently that below the level of the table-top little or nothing was visible. Presumably K. G.'s foot would be below that level. Can we feel sure that Dr. F. saw what he thought he saw? We know the predisposing influence of a will to believe, and how easy it is to be mistaken in a dim light. I would not trust my own eyes in conditions such as those described, and I confess to a certain scepticism when the eyes belong to somebody else.

On pp. 38 and 39 Dr. F. describes how he felt movements of Mr. Goligher's and K. G.'s legs, in unison with movements of the table. But, again, can we rely on these impressions? They were not confirmed by any other sense; the legs were not *seen* to move. And even if they had been seen to move, and if the perceptions had been confirmed by another spectator, the fact would prove nothing. It is well known that muscular jerks on the part of a physical medium frequently accompany phenomena which nevertheless are not normally caused.

These are samples of the "evidence" contained in the book. Nothing is proved. Dr. Fournier d'Albe accuses of fraud not only Miss Goligher but also her father and other members of the circle; but to one reader at least the evidence is entirely unconvincing. Is it fair play to make these accusations, on a slender basis, against people who cannot defend themselves?

Lest it be thought that I have some personal reason for my attitude, I may here say that I do not know any of the Goligher Circle and that I have never had any communication with any member of it.

PAGES FROM LIFE.

An incident of those early schooldays had always remained with him, in its exact words. The exact words of a selectly famous professor of philosophy, who, living for the few years of his retirement in the neighbourhood of the preparatory school, had given—for the pure love of seeing young things and feeling the freshness of young minds—a weekly "talk about things" to the small school-boys. And whatever the subject of his talk, he almost invariably would work off his familiar counsel:—

"And a very good thing," he used to say, "an excellent thing, the very best of practices, is to write a little every day. Just a little scrap, but cultivate the habit of doing it every day. I don't mean what is called keeping a diary, you know. Don't write what you do. There's no benefit in that. We do things for all kinds of reasons, and it's the reasons, not the things, that matter. Let your little daily scrap be something you've thought. What you've done belongs partly to someone else; often you're made to do it. But what you think is you yourself; you write it down and there it is, a tiny little bit of you that you can look at and say, 'Well, really!' You see, a little bit like that, written every day, is a mirror in which you can see your real self, and correct your real self. A looking-glass shows you your face is dirty or your hair rumpled and you go and polish up. But it's ever so much more important to have a mirror that shows you how your real self, your mind, your spirit, is looking. Just see if you can't do it. A little scrap. It's very steady, very steadying. . ."

—From "If Winter Comes,"

By A. S. M. HUTCHINSON,

THE SPIRITUALISTIC HYPOTHESIS. A REPLY TO SIR OLIVER LODGE. By PROF. CHARLES RICHET. (From the "Revue Metapsychique" for May-June, 1922.)

My illustrious friend, Sir Oliver Lodge, has defined with a remarkable lucidity the spiritualistic hypothesis in all its essentials, while clearing away the credulous beliefs of the common herd. But I am sure that he will forgive me for saying that I cannot share his opinion, even after reading and carefully considering his reply—and I may add that I have also read and thought much over the fine works he has written on the subject.

After all it is the facts that matter. The theories which are built upon these facts may reveal more or less deep differences of opinion; what is essential is that the facts should be accepted. Now Sir Oliver Lodge and I agree absolutely as to the facts.

The great mass of the facts is true, well authenticated and cannot be destroyed, whether we call them spiritualistic, occult, or metapsychical. There may be error, illusion, even fraud: granted; but there remains a number of indisputably genuine phenomena, which Authority, however orthodox, must accept.

I will not continue. Both Lodge and I know that in metapsychical science there has been collected an imposing bundle of truths.

Let us then pass on to the interpretation of these facts, or rather to the deductions that can be made from what has been established experimentally. For Spiritualists all is comparatively simple. The personality of the dead is not extinguished when the brain dies; the mind of George Pelham reappears when Mrs. Piper is speaking; that of Raymond Lodge when Mrs. Leonard and Feda are there; that of Myers when Mrs. Verrall is writing.

The hypothesis is precise and bold. It is based on certain very striking resemblances, which can be summed up by saying that the words of George Pelham, of Raymond Lodge, of F. Myers are pretty much what they would say if they were still with us alive. We get such personal memories, such characteristic phrases, such a veridical and coherent representation of personality that the most simple hypothesis is that their personality has survived.

It is to be understood that I am not considering the numerous lucubrations, often ridiculous and confused, that the spirits of the dead are supposed to transmit to us through the voice or the writing of the medium; for in such case it would be impossible to support the spiritualistic theory. To discuss the matter fairly one must disregard the puerilities which are supposed to reach us from beyond the grave, and to consider only reasonable instances, where through the medium facts have been given which the dead person, said to be reincarnated in the medium, alone could know.

Now such cases exist, but they are not common; in fact they are extremely rare. But that they should happen infrequently does not matter; a few well authenticated cases of this kind are sufficient to afford support to the hypothesis of survival.

I say advisedly "affords support" and not "proves," for other explanations of the facts than that of survival appear to me to be possible, nay probable; and it is on this point that I disagree with Lodge.

To take one instance: a medium describes minutely how a photograph of Raymond Lodge has been taken, and adds a characteristic detail; the hand of one of Raymond's comrades is placed on Raymond's shoulder. At the time when the medium related this, no one in England could possibly have known that such a photograph of Raymond had been taken, much less that a peculiar detail would be found on it.

The above is the fact. It is evidently beyond chance-coincidence nor could the medium have acquired it through the normal channel of the senses. But what can we deduce from it?

There appear to be just two explanations:—

1. That it was Raymond Lodge who had returned.
2. That it was the medium who, gifted with lucidity, with clairvoyance, spoke of this photograph because she had got the idea of it, in the same way that she gets the idea of many real things without it being necessary to call in the action of a discarnate intelligence.

Now this second explanation seems to me to be far the most likely because it involves no hypothesis. The acquisition of the knowledge of things by other means than through the normal channels of the senses is a fact that cannot be disputed, and it has been proved by a number of experiments that Sir Oliver Lodge cannot throw any doubt upon. There do exist clairvoyance, lucidity, second sight, cryptesthesia (the term does not matter).

This is a fact. But to avoid embarking on a sea of hazardous conjecture, I cannot go beyond this.

And I can give the reasons why I cannot go beyond this admission:—

1. The argument that the medium says: "I am George Pelham; Frederic Myers is incarnating in me; I am talking to Raymond Lodge"; this argument is of no value; for all mediums show an invincible tendency to impersonate some particular individual. This personality is formed by their imagination, or by the imagination of others, for it is easy to create *ad lib.* fictitious personalities. The mediums accept everything. They "incarnate" whatever one wishes them to incarnate. It is therefore quite legitimate to suppose that such impersonations are purely imaginary.

Now once it is admitted that an imaginary impersonation can take place—and it is impossible not to admit it, as there are thousands of cases in proof of it, and the experiment can be repeated as often as one wants—the intervention of a conscious personality becomes quite superfluous and unnecessary.

To put it another way, in order to believe that George Pelham has survived, it is not sufficient for Mrs. Piper to say: "I am George Pelham"; such an affirmation is very poor evidence. And if, after having said: "I am George Pelham," Mrs. Piper relates a number of facts that only George Pelham knew, that does not help me either, for Mrs. Piper knows a number of things which she has not learned through her senses, and by her faculty of lucidity she connects them with the personality of George Pelham, which she has created out of her imagination, just as Phinuit, who was certainly not a real person, has done.

Lodge says that this term "lucidity" is but a word. That is, alas, true, but it is a word that denotes a fact, a phenomenon. Most certainly it is no explanation, for words cannot explain phenomena; they only formulate them.

When I speak of "vision," I do not explain vision, I merely state that a light striking the eyes, causes a reaction in our consciousness, and a visual perception; in the same way, when I speak of "cryptesthesia," I merely mean that our intelligence has been notified (by means of unknown vibrations) that some phenomenon is being produced outside us.

I will repeat that if anyone would deny the existence of this faculty of lucidity, it will not be Sir Oliver Lodge. He is in no doubt about it; he has noted it a hundred times, a thousand times; but instead of attributing it to the living human intelligence, he attributes it (in certain exceptional, very rare cases) to a discarnate intelligence that has returned.

2. Lodge makes the reproach that I make a "fetish" of the human brain; that is to say, that I consider the integrity of the brain as a condition essential for memory.

Well, I am not ashamed to confess that until I receive proof to the contrary I do not believe that there can exist memory without a brain—at least in the case of a human being; for there is such a parallelism between the phenomena of memory and the physiological conditions of the cerebral life that dissociation seems to me to be impossible.

Just as the light given out by a lamp is a function of the quantity of carbon burnt in the lamp, and depends upon the perfection of the component parts of the lamp, so the conscious memory is a function of the perfection of the cerebral organs and of the inter-cerebral physiological combustion.

When the heart stops, memory ceases (syncope). When the supply of oxygen fails, memory disappears (asphyxia). When chloroform poisons the nervous cellules memory is extinguished (anesthesia).

This is true of the memory in man and in all the animals, for the human cerebral apparatus does not differ essentially from the cerebral apparatus of a dog or of a squirrel, or even of a tortoise or of a frog. As the cerebral apparatus becomes more complicated, the intelligence becomes greater, the memory more extended and more profound; but ultimately one has always to do with a nervous mechanism served by organs that become more and more perfect, but similar in principle. The memory of a dog and the memory of a man are phenomena of the same kind. As the cerebral apparatus becomes more complicated, so the results become more and more complicated.

Lodge says, "memory survives death," but what other proof can he bring but the statements of mediums that they are Abraham Florentine, or George Pelham or Frederic Myers, and that they relate a few very imperfect, very incomplete memories of Abraham Florentine, of George Pelham, and of Frederic Myers? On the contrary all physiological and psychological experiments demonstrate the close inexorable parallelism between memory and the

life of the brain, *all, all, without any exceptions.* The connection is so close, so constant, that it would require the strongest evidence to convince me that this parallelism is not due to cause and effect, just as it would require the strongest evidence to convince me that a lamp can give out light after it has been smashed.

3. The comparison made of the musician whose instrument has been destroyed is ingenious, but, alas, it leaves me cold; for I have no reason for believing in the existence of any musician. The existence of a musician, apart from the instrument, has never been established. I only know the instrument, an instrument which resembles an automatic piano, excessively complicated, but so actuated that under the influence of an exterior impulse the machinery gives out such or such an air. The difference between an automatic musical instrument and the cerebral life is that in the latter there is consciousness, while there is none in the musical instrument; but the fact that consciousness exists does not affect the automatic nature of the phenomenon.

As to the melody, it exists of itself, independently of the instrument or of the consciousness. It was a human thought. Now a thought that has emanated from a brain and has spread itself outside resembles the light of the lamp spreading through space. It is a vibration which possesses no conscious personality.

4. I do not, however, wish to carry this denial of the spiritualistic hypothesis too far, for I know only too well how astonishingly and rapidly things change in Science. Although all is yet dark, profoundly obscure, yet rapid progress is being made, and it is nearly as imprudent to deny as it is to affirm. The future, the immense future, is open before us.

At any rate, at the present moment, I think one must admit that the spiritualistic theory is terribly weak. Against it, it has the close parallelism between the brain and the memory, as well as the obvious animal nature of the human intelligence. In its favour are but the statements of mediums that they are such or such a personality, and the rare and confused representation through a medium of characteristics relevant to a departed personality.

We have not the right to call these "memories." And even then one has to pick and choose among the best of the evidence. Those observations which might allow one to believe in the possibility of survival are extremely rare, lost in a mass of imperfect and ridiculous verbiage, more religious than scientific.

Therefore, until I shall have seen some beginning of what I call proof, I shall continue to look upon the Spiritualistic theory as a working hypothesis, somewhat improbable, convenient, and perhaps of use in studying the phenomena. But that is all.

Lodge thinks that the Spiritualistic theory is true; I do not think that it is proved or even probable. But this difference of opinion will not prevent either of us from making the same experiments, for neither Lodge nor I make experiments to prove or to disprove a theory. We observe and we carry out experiments in order to find out, in order to know.

We neither of us can guess where this research will lead us to. What we both do know most certainly is that we

shall accept the results obtained, for we are both ready to adopt without fear and without reserve whatever truth may be revealed by scientific experiment.

CHARLES RICHEL.

NOTES ON PROF. RICHEL'S LETTER.

By C. E. B. (COLONEL).

In his reply to Sir Oliver Lodge, Prof. Charles Richet has not advanced any fresh arguments against the Spiritualistic hypothesis. He still bases his cardinal objection to that hypothesis on the close parallelism between the processes of memory and the mechanical actions in the brain. To him memory without brain is an impossibility. And that being so, the survival of man is equally an impossibility.

He appears to imagine in survival pure memory, pure spirit, existing and functioning without any vehicle for expression. It is probable that this view is erroneous and that the Self, after death, continues to function through a vehicle suitable to the different environment. What the substance, form, or conditions of this vehicle may be, we can form no idea; in the very nature of things it is impossible for us to do so, but it does not follow that such a vehicle does not exist. Evidently this is somewhat of a metaphysical question, and it can never be established by scientific observation or experiment, but the conception does seem to remove to some extent the great stumbling block of Professor Richet.

More pertinent to my mind is the comparison he makes between the human mind and that of the animal, and it would appear of great interest and importance that the differences should be established which should explain why Man should survive and the animal should not. I have never seen this point discussed seriously.

Professor Richet appears to accept very readily the existence in certain persons of a natural though abnormal faculty of "lucidity," which enables them to ascertain facts concerning a dead person who was quite unknown to them, but he does not explain how such a faculty can possibly enable a medium to choose, to select, from among the mass of memories in the subconscious mind of a person not present and unknown to him, facts relevant to one particular dead person, equally unknown to the medium.

The impersonation of a fictitious person is a commonplace of hypnotism, and it can be readily understood that a medium, acting on a strongly expressed verbal suggestion, should be induced equally to impersonate a fictitious person, for their state often resembles certain hypnotic conditions, but what has that in common with the strikingly veridic and dramatic representation of a personality, not ever known to the medium, but who did once live on the earth, together with a mass of intimate details of their life? I cannot help thinking that Prof. Richet's standard of evidence of identity is too severe, and such as would make it almost impossible for any living person to establish their identity, for it must obviously be of the greatest difficulty to verify something once known to a dead person only, and not known to any living person in the world.

THE RETURN OF NAPOLEON.

History itself is always liable to revision and corrections; much more so legendary history. But we give the following story taken from a book published some years ago, "A Diplomatist's Wife in Many Lands," by Mrs. Hugh Fraser, in which the following story is related as to Napoleon:—

It was nearly six years after that last parting of theirs that Madame Mère was sitting in the drawing-room of the Palazzo Bonaparte, on the morning of May 5th, 1821; downstairs, at the same time, the hall porter found himself confronted by a stranger, a man in a voluminous cloak and hat drawn low down on his features, who was inquiring for "La Signora Madre," saying that he must see her at once, as he brought her news of her son, the exiled Emperor, from St. Helena. The porter on learning this, led him to the door of the "Piano Nobile" (the first floor, occupied by Madame Mère), and there handed him over, with a word as to his mission, to a servant, who at once departed to inform the old lady that a man called to bring her news of the Emperor.

Instantly she gave orders for the stranger's admission to her presence. On making his appearance, he kept his cloak still somewhat over his face—rather to her surprise—and remained silent till they were alone, when, lowering the cloak, he revealed himself. It was none other than Napoleon himself. Madame Mère, carried out of herself at the unexpected sight, uttered a cry of wonderment, half of incredulous joy, half of apprehension for his safety. In a flash of memory, the occasion of his last escape came back to her—the day of his flight from Elba in 1815—and she took it for granted that he had contrived a similar escape from St. Helena, and had presented himself thus to her to ask for a temporary shelter on his way to some rendezvous in France.

But the awful chill of a contact with other than human forces fell upon her, when, for all answer to her cry of greeting, the man before her, regarding her with an air of poignant solemnity, spoke these words: "May the fifth, eighteen hundred and twenty-one—to-day!" His tone was of such tremendous significance that it paralysed her intelligence beneath a load of irrevocable finality. As she gazed at him, he stepped slowly backwards and retreated through the open door behind him, letting fall the heavy *portière* as he did so.

Recovering her self-control, Madame Mère rushed from the drawing-room into the apartment beyond. It was empty, and she hastened out into the *sala* or ante-room, where a servant was sitting at the door according to custom.

"Where is the Gentleman?" she cried.

"Eccellentissima Signora Madre," replied the man, "no one passed through since I conducted him to your Excellency. And I have not left this place for a moment."

Sick at heart, Madame Mère withdrew. For two months (oh, the heartbreaking delays of those deliberate times!) the affair remained a mystery. Then, some time in July, Madame Mère learnt the truth that she had suspected from the first. On the 5th of May Napoleon's liberation had come. He had escaped from his prison by the death to which he had so long looked forward.

Each individual chooses his own companions wittingly or unwittingly. If he flout the idea that we are present in the earth-sphere, or that any influence may proceed from what to him is the unseen and unknown, that matters not so he be of good intent and of right motive. He opposes to us no barrier of absolute negation. We help him gladly, for he is honest, and will some day in his honesty own his error.

—VALE OWEN SCRIPT.

PREVISION AND PREDESTINATION.

By "LIEUTENANT COLONEL."

The fact of Prevision and its apparent evidence for Preordination as against the theory of Free Will is of such great interest to the individual reader that no apology is offered for returning to the subject, more especially as the difficulty in collating Prevision and Free Will lies in a very common but incorrect assumption, as will be shown presently. An article on this subject in *LIGHT* (p. 252) attempted to show by ordinary logical methods that the two were not incompatible; but as the subject really depends on dimensional conditions, the reader may find it worth his while to consider it from that point of view.

It was pointed out in the previous article that space and time are not concrete realities but arbitrary conceptions by means of which we index existence, and, as far as space is concerned, this is done by noting the relative position or movement in three independent directions or dimensions—a dimension being a direction which does not contain any degree of the other two dimensions, but is entirely independent of them.

Space, within the range of our present senses, can only contain three of these dimensions, commonly known as length, breadth, and thickness, but it can easily be realised that the fact of an object containing some degree of each of these dimensions does not constitute existence; it must contain something more, some degree of duration, a measurement in a fourth dimension, commonly known as Time, if it is to exist at all. But the human senses have no perception of time, they only register a succession of impressions, and an orderly uniform progression in this direction is assumed in default of other evidence. The senses can register a qualitative and quantitative amount in the three known dimensions, but time has been assumed to be constant and invariable.

Curiously the usual conception of time is that of something which exists within space conditions, whereas the contrary is the case, and our space conditions are but a sectional position in time.

TIME CONDITIONS.

Events do not stagnate in a changeless condition until they enter this time section, they evolve while they are passing through this section, and then stagnate in history for the rest of their existence. That is to say, the change in things is not only in the present; it also happens in the future and past.

Take the analogy of two-dimensional space and physical or three-dimensional events; we know that these events are mutable during the whole of their three-dimensional existence, but a two-dimensional being would only perceive their mutability during their passage through his sectional world, and might well assume that they were stagnant both before and after that passage, and that his world was the all important period for which the whole cosmos existed. We from our superior position can see the absurdity of this conclusion, and yet being sensually confined within our three-dimensional space conditions, we make the same error of assumption, that our space conditions are comprehensive and final; that events exist for our conditions only, and are but, at best, in some sort of storage in any temporal conditions which are external to the present, i.e., our Time Section.

THE FUTURE.

Prevision is an advance view of an event, but it is not a comprehensive view of that event, including its whole time value or measurement in that dimension. The physical limitations of the brain inhibit any conception of four-dimensional substance, and although Prevision is of a four-dimensional nature, and probably exercised through some interior or supernormal sense, we do not at present possess any organ capable of registering such higher-sense-effects, and we have to rely on the physical brain with its dimensional limitation. Consequently although this super-sense may enable us to obtain an advanced view of an event, it can only register an advanced physical view of the event, that is to say, one or more advanced time-sections, and not a complete time-view. Thus a two-dimensional being might possess Prevision, in thickness (that being his form of duration), but he could only think in planes, and could only conceive advanced planes, or what appear to us as physical sections of an object.

It is therefore obvious that the fulfilment of Prevision depends on the stability of an event or object in duration. An object may be advancing in physical space towards a certain two-dimensional section of that space, and an advanced sectional view of that object may be obtained by a two dimensional being but it would depend on the sectional view remaining unaltered, if the Prevision is to be ultimately recognised, although at the time the Prevision was correct as an advance view.

Similarly a four-dimensional object, or time event, may alter its condition subsequent to Prevision, and before actually "happening" or arriving at our time section.

PREORDINATION.

Any change in an event, either within the range of physical space, or outside that range, must be inherent in the event or due to external influence. Within physical

space the change in an event may, on occasion, be obviously due to human or organic influence, but all such change might appear as possible occult influence to a two-dimensional being, and, similarly, changes in time events may be due to occult influence from higher space conditions, and it would be necessary to comprehend all higher-space conditions before the evidence of occult interference could be eliminated, and some portion of the change in the event classed as inherent and due to Preordination. It is reasonable to suppose that not only the changes in events, but the events themselves are the combined result of occult interference in its infinite stages, for Preordination, that is the direct interference of the Deity, would be an over-ruling of all other powers, a limitation of Free Will in every degree of being. But as even man possesses a large freedom of action, it is inconceivable that anything within our conception should be beyond the capacity of higher powers, and it is equally inconceivable that the Deity should limit such higher powers in matters which were within their capacity.

THE PAST.

If it is logical that events should be liable to change prior to their entry into physical space conditions, it is equally logical that they should be liable to change after passing out of these conditions; the supposition that an event, or personal action, is final, and exists as such for infinity, cannot be reasonably contended if consideration is given to the effect of this contention. It is illogical mathematically, for finality implies death, extinction, while movement is a necessity of existence, and movement implies change. Even from the ethical point of view the contention is untenable. The adage, "As the tree falls so shall it lie," has always been misunderstood; the tree does not remain the same, but undergoes continual change, and the real implication is that man will enter the next stage of life just as he leaves this, but not that he will remain in that condition. It is obvious that if evil acts remained permanently unchanged, their effect on their environment would be eternal, but there is no unchangeable impress, the good can be expanded and the evil erased until no evidence remains, for only so could we attain towards perfection.

Higher powers are willing and anxious to help us in the elimination of evil, but they cannot over-rule Free Will, they can only help when their help is desired. They may exercise a power of interference with an event in our "future," but when that event has come to some degree under our control, to that degree it becomes our responsibility, our act of Free Will, and no power can interfere against our will.

An evil act is like a stone cast into the sea, the ripples extend to unknown distances; the stone may be easily recovered, but the last ripple must be overtaken and smoothed out before the evil is cancelled. But it can and will be cancelled, good must prevail, although the "when" may largely depend on us, for the Great Design cannot fail, even in the least of its items.

A POLTERGEIST CASE IN SOUTH AFRICA.

A remarkable case of "haunting," accompanied by rapping, stone throwing and other "mysterious happenings," is the subject of numerous articles in the South African Press. We take from a long, illustrated account in the "Rand Daily Mail" of May 29th, 1922, the following:—

"In ghosts I have never believed. I won't believe in them now if I can help it; but we've been through some experiences lately which are both terrifying and inexplicable; at any rate neither the police, nor my wife nor I can get at the bottom of them."

In these terms a young man, Mr. D. Neaves, residing at Roodepoort and employed in Johannesburg as a chemist's assistant, referred to a number of mysterious happenings at his house. These, he says, are being ascribed to supernatural agency. Not only have they created some stir among the white inhabitants of Roodepoort, many of whom declare bluntly that the house is haunted, and that this is but the natural sequel to the constant holding of séances by certain Spiritualists formerly occupants of the place, but the local coloured community, taking its cue from the experiences of the Zulu constables who have taken part in police investigations, seem thoroughly frightened.

"There are spooks about," they say, with native readiness to ascribe the incomprehensible to the Supernatural.

At any rate, the white members of the Roodepoort police, whose help has been sought by the occupants of the house during the past few nights, have been quite unable to trace human agency in the matter, notwithstanding every effort to put an end to a most intolerable situation.

STRANGE DOOR RAPPINGS.

Mr. Neaves' house is situated about a mile north-west of Roodepoort in a somewhat lonely five-acre holding. It

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THE MEDICAL PROFESSION AND ITS WORK IN SOCIAL SALVATION.

A notable article in that excellent magazine, "The Beacon," for July is "A Forecast of the Work of the Medical Profession," by Surgeon-Commander G. B. Scott, D.S.O., R.N.

He begins by a reference to the great strides made by the art of medicine, and the great amount of verified knowledge which has been accumulated. He states the ideal to which all progressive minds are working—the abolition of unemployment, poverty, misery, overcrowding and drunkenness. He considers the problem whether "these adverse conditions, these pestilential dark slums of life" are not necessary for our development. "Why alter these conditions if they are of value?" We reflect that the solution to the problem is in human hands but to a very limited degree. Life and the unfolding of life goes on with or without human co-operation. He may go happily with the great tide of Evolution or struggle with miserable futility against it. There is a great Will against which his little will fights in vain. He can baulk himself but not the Eternal Purpose.

Dr. Scott well observes that "in healing bodies and in improving the conditions of life in general we are clearing the way for the enlargement of mind." The expanding mind becomes a more efficient vehicle for the expression of ideals. He traces with clearness the work of the Medical Profession in the betterment of the race. He notes the achievements of Hygiene in the gradual disappearance of many of the diseases that scourged humanity in the past. He points to the way of eliminating other enemies of physical and mental health, and his clear vision leads him to plead for the co-operation of medical men with other professions and other minds, for he sees that Life is a unity and that its segments and sections must ultimately be merged together and that it is part of human duty to help in that work. And here we may quote:—

The opening up of the mental field of the masses by the removal of their mental and physical shackles will rapidly allow of a vast unfolding of the Master Principle of Man which is Spirit. . . . We have sullied the Spiritual by cant and hypocrisy. Vain repetitions of spiritless prayers and recitals have benumbed our minds. Religion-mongers have systematised spirit and narrowed it to sects. There is more religion outside religious circles than there has ever been within them. But if it were not for this factor, spirit what would the world be like?

And having shown that the spiritual element in life means self-sacrifice, altruism, all those countless forms of self-devotion and heroism which are inexplicable on the purely material basis, Dr. Scott says:—

We must cease to look upon affairs "Spiritual" as the sole promise of religion or of the churches. They are the mainspring of everyday life, the essence of all social welfare and improvement.

The work of our [medical] profession is inseparable from the work of others who labour for better social conditions and enlightenment. Only by orderly procession and co-

operation can success be gained. This is undoubtedly the most re-assuring and hopeful age of recorded history. Modern thought is unanimous on the necessity of advance in social welfare.

That is the true optimistic note. But our author is no mere Utopian. He sees the dangers of the intoxication of power which may come upon the unwise leaders of men. We must beware of civilisation "wrangling to chaos" and having, like Sisyphus, to climb again.

The Medical Profession has "laboured to make the pestilential places of earth habitable. Gradually it shall come to realise that it is also our work to make habitable not only pestilential bodies but pestilential minds, too."

It is well said. Seeing the path we must needs follow it. To clear the way of ignorance is the first step to purging life of all the evils which are its natural spawn.

SPIRIT IDENTITY.

Some remarkable and convincing clairvoyance, with messages, was given lately by Mrs. Hayter, of the Charnister-road Spiritualist Mission, Bournemouth.

Recently two sisters, strangers to the clairvoyant, went to a service after which descriptions and messages were given. To one of the sisters, Mrs. Hayter described her mother who had only just passed over. After giving the description and a message, Mrs. Hayter said that the lady had a lily in her hand, although she could not get the full meaning of it. She knew it was very significant. On relating their experience at home to the rest of the family, another sister said she quite understood the meaning of the lily. When her mother knew she would not get better she spoke with this daughter about the future life (she had taken a slight interest in Spiritualism), and said if it was true one could return she would do her utmost to prove her continued existence. When the mother was lying in her coffin, this daughter placed in her hand a lily, and, speaking audibly to her mother, asked her to bring back the lily as a sign for recognition. All this was unknown to the other members of the family. This seems to me to have been a clear case of spirit identity.

To another lady a description by Mrs. Hayter was given of a lad about twenty years of age, but the recipient could not call to mind anyone like it. "But," said the medium, "he calls you 'mother,' and he shows me a gold chain with a locket. On the locket I can see little indentations which were made by this lad when a baby; he used to bite it with his little teeth. Did you lose a baby boy?" Yes, she had lost a child about three years of age, and she still had the chain and locket which the child had played with.

These two cases dispose of the thought-reading theory and the belief that all who receive messages are friends of the mediums.

R. G. CLEMENT.

INTERRELATION OF ALL WORLDS.

With the fact of the continuity of life established upon earth, it would not be possible to estimate the increase in usefulness, to say nothing of joy and peace in the attainment of human ideals on the consequent raising of the standards of perfection, and the sum total of effort upon all fields of expression.

Endeavour would be greatly intensified by this attainment of human ideals or the consequent raising of the its natural reaction in other worlds beyond it, for no man liveth to himself alone. The intricate alliance of individual and even world life is such that grief upon one plane causes its counterpart upon another and yet another, and there can be no such thing as detached relationship upon any plane of life.

All life being interrelated so closely, and space being a term designating so little to the more highly developed consciousness than that of the earth race to-day, it is impossible to affect one world in ever so slight a measure without affecting all others as well. As the one is elevated and developed to a higher plane of understanding, so all worlds are raised in the plan of creation in that exact measure.

—"The Two Worlds of Attraction"

(through ANNE ABBOTT).

O TRUTH! O Freedom! how are ye yet born
In the rude stable, in the manger nursed!
What humble hands unbar those gates of morn
Through which the splendours of the New Day burst!

—J. RUSSELL LOWELL.

THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

Thousands of people are at present following with the keenest of interest the progress of Mr. Robert Blatchford in his great quest. The "Illustrated Sunday Herald" last week-end again published an article entitled "Spiritualism and Materialism" from the pen of this clear-minded thinker. Here are some of Mr. Blatchford's observations:—

The case for Spiritualism embodies two beliefs. Spiritualists believe that the soul survives death, and that the spirits of the dead can be communicated with by those who are still alive. Nearly all the great religions endorse the first belief, but deny or deprecate the second. Materialists deny the existence of the soul, or at least declare that its existence is unproved and is improbable. I, as a materialist, used to hold that reason and analogy were against the belief in the immortality of the soul. I hope I was wrong, and I am glad to find better evidence and stronger reasons than I expected in favour of my new hope. That is where I stand to-day. Let me try to explain. I used to believe that the personality—the you or the me—was bound up in the structure of the brain. As I have expressed it more than once, that "the brain is the man." Now, if the brain is the man, when the brain dies the man is dead. Memory, conscience, intellect and motion being only readjustments of brain cells, it would follow that when after death the brain falls into decay the I and the you must cease to exist. That was logical enough. But the reasoning appears to have been founded upon an imperfect knowledge of the facts. The brain is not the man; it is the instrument the man uses. Those brain cells are not you and I; they are the tools we need in this brief life to work with. Before we can accept the materialist theory we used to believe we must reckon with the subliminal consciousness—the other self. And it appears to be true "beyond a peradventure," as President Wilson would say, that the sub-self can and does think and feel and act without the brain. That being so, there remains no validity in the claim that the brain is the man. Nor is there any reason that I can discern why a self which can act and think without the brain could not survive and live without the brain: taking with it into another life the personality it had owned upon the earth. Memory, conscience, emotion and intuition appear to be attributes of the subliminal consciousness, and I am not aware that any evidence has been given that the subliminal consciousness is mortal, like the brain.

Continuing, Mr. Blatchford reasons on the tremendous importance of his quest and its relationship to our life here should he eventually be able to see eye to eye with those who call themselves Spiritualists. He writes:—

Let us remind ourselves of the nature of the subject we are considering here. We are considering the question of the immortality of the soul. What does that mean to us? It means more than any earthly victory, or wealth, or indulgence, or glory. It is a conception indescribably and unthinkably magnificent. Did we believe it (for who of the millions professing belief does really believe it?), our lives on this planet would be transformed. How worthless and contemptible would all our petty jealousies, mean vanities and foolish greeds appear! Who would dread death, the death that must to all of us come so soon; who would grieve over a parting that were but the step to a happy reunion? But is it true? Who knows? At least we might listen with courtesy and sympathy to those who believe it. That is all I am asking here: that we shall not scorn all Spiritualists as dupes or weaklings, nor speak contemptuously of books we have not seen. So far my own thought and study have confined themselves to the first great question, of the existence of the soul. If the soul exists, and if there is a life beyond the grave, we may wait in patience for the little while we have to stay, even if communion with the spirits of the dead should be impossible. Convince us that we may be permitted to meet and love our loved ones more wisely, and nothing else is of material consequence in this pleasant but precarious Vanity Fair. Yet one is naturally curious, and the Spiritualists believe they can and do communicate with those beyond the veil. Such communion, if it could be proved genuine, would be irresistible evidence of the immortality of the soul, and is therefore greatly to be desired. So far, I have taken no steps in the quest. But all in good time.

Towards the conclusion of his article, Mr. Blatchford comments on the mystery of Death. He will, of course, know one day the vista that opens before the waking spiritual eye as the material eye closes for ever on material things. Viewed from this side that great moment of change is described by Mr. Blatchford in these words:—

But what most strongly influences me is the change

from life to death. When Shakespeare lay dead he was no longer Shakespeare. Every material atom which was a part of him in life remained to his corpse, but he was not there. That mysterious something which loved and longed and sorrowed and rejoiced had evaporated. There was the brain, with all its re-arranged cells, but not the mind which made a world of its own and peopled it with women and men of its own creation. When "two thousand pounds of education drops to a ten-rupee jezail" has the gallant soul become the helpless prey of an unwashed barbarian sniper? Did a clumsy musket ball annihilate Nelson? It was on the King of Denmark's body, surely, not upon his soul, that his brother's "damned defeat" was made. I cannot believe that death so cheaply buys these mighty victories. What is it we see in the eyes of one who loves us? We are told that the eye seen through a round hole in a mask has no expression. But we know that eyes can speak more eloquently than tongues. And what is a smile? It comes like sudden sunshine on a landscape, lighting up a human face and disseminating joy and beauty. What is a smile? The dead do not smile. Truly on the still face of a dead human there is often a smile, but it is a kind of frozen smile—the ghost or memory of a real smile—and often it is grave, or inscrutable, or even satiric. It is a smile to make one weep.

Last week in this column we quoted some observations made by Mr. George R. Sims in the "Referee" of July 9th in connection with the case of "Jack-the-Ripper," in which Mr. Sims was at variance with Dr. Abraham Wallace. The Doctor has now written to the "Referee" on the matter, and that journal published the letter last Sunday, which reads as follows:—

TO THE EDITOR OF "THE REFEREE."

SIR,—I notice in last Sunday's "Referee" "Dagonet" indicates that my version of the case of "Jack-the-Ripper" is wrong. I obtained certain information from the sensitive who discovered the murderer by psychic means; that, of course, is second-hand evidence, but I know that he was the recipient of the reward offered for the discovery of the criminal. The sensitive is the only individual now living who knows all the details of the mystery, and some day I trust that these may be made public. The report of the Blackheath medical, whose body was found in the river, as being "Jack-the-Ripper" was a mere surmise, and for certain reasons was not contradicted at the time nor since. "Dagonet" makes the statement that "it was impossible for a man whose insanity had reached such a stage as that of the Miller-court murderer to 'live for many years' anywhere." This is mere assumption, for I have known something of the history of insane criminals, having been associated with medical psychology for many years.—I am, Sir, yours &c.,

A. WALLACE, M.D.

London, July 12th, 1922.

In a recent issue of "The Sunday Times" the following letter appeared on the subject of the phenomena of dreams:—

SIR,—The psychology of dreams is being so much discussed that it may be of interest to mention some slight recent experiences in the hope that they will provoke other contributions to a fascinating subject. During a period of considerable strain and ill-health, I have maintained the ability to induce recuperative sleep, to a large extent dreamless; but when dreams have supervened, they have been the reflex of a will to control them and direct them into pleasant, simple paths. The impression made is generally too slight and undisturbing to linger long after waking, but one set is notable. The absence of memorable lines from contemporary verse has evidently become an obsession. Periodically in sleep, new lines, the origin of which I cannot trace, occur to me, evoking great enthusiasm which generally has faded, together with the line, on waking. The latest, however, still ran in my head on waking this morning, and where "The cloisteral peace of Paradise" comes from is puzzling me to-day.

GALLOWAY KYLE.

"The "Yorkshire Observer" of July 10th reports: "The other day at the Additional Curates Society's garden party at Heaton, Archdeacon Stanton Jones said something which needs emphasising. 'When a man became a Spiritualist, the one thing that impressed him most was his tremendous passion and zealotry. He wished the same spirit animated many Churchpeople.' Exactly, it is this lack of enthusiasm for God and people and Church which is doing an untold amount of harm to-day. The old cry of Church leaders, 'By no means any enthusiasm,' has still its supporters, of whom the Archdeacon is certainly not one. A hundred and fifty years ago 'enthusiasm' was always used as a term of disapproval, till Wesley showed by his magnificent campaign its use of 'saving power'—saving power not only in the sphere of religion but in that of politics."

MATERIALISATIONS.

By H. BLACKWELL.

In a recent issue of *LIGHT* Sir Oliver Lodge is reported to have said, when denying that his son had re-appeared, "I know of no case in which those on the other side have appeared incarnate here. Of course I am in close touch with Raymond, with whom I have conversations about once a month. . . . He is well and happy over there, but absolutely he has not returned." One wonders whether any clairvoyant has seen him or whether he has been photographed.

As such a strongly worded and widely advertised disclaimer may lead some people to imagine that no satisfactory or fully recognised materialisations ever have taken place, it seems desirable and a duty to the writer, who has had the great privilege of attending many such séances, both here and abroad, to collate a few instances of recognition.

Naturally, evidence awaits upon opportunity, and unfortunately—especially since the war began—mediums for this marvellous phase of mediumship have been exceedingly scarce, at least in Europe.

For the past sixty years materialisations have been known, tested and reported upon by many competent observers, and probably tens of thousands of earnest investigators have had the supreme consolation of seeing, touching and conversing with their loved ones from the Better Land. It is fair to assume that during, say, thirty years of his mediumship, good Cecil Husk must have had considerably over fifteen thousand sitters at his séances, where the invisibles, putting on visibility, conversed with their friends, sang and played upon musical instruments.

Yet the volume lately issued by the S.P.R.* respecting the forty séances with Eva C. states that "Of the so-called physical phenomena, materialisation is probably the rarest and the least credible. . . . Such phenomena have attracted but little attention from scientific men. When Sir William Crookes studied the materialisations which were alleged to take place in the presence of Florence Cook, the scientific world was unmoved except by derision, and indeed the data that were presented did not permit of any confident judgment being expressed one way or the other."

Such is the opinion of this Committee which has presumed to sit in judgment on Sir William Crookes and his most careful and painstaking experiments, held, be it remembered, in his own house and under his own conditions nearly fifty years ago.

LIGHT in a leader in 1910, commenting on the bestowal of the Order of Merit on Sir William, sums up somewhat differently and with justice as follows:—

"Equally valid to-day and for all time is his unique series of observation of the materialisation of 'Katie King,' including the positive proofs obtained that the form of Katie was not that of any person then living on the earth."

The eminent scientist has placed it upon record: "It was a common thing for seven or eight of us in the laboratory to see Miss Cook and Katie at the same time under the full blaze of the electric light," and numerous photographs were taken. At one séance Katie walked about the room for nearly two hours, conversing familiarly with those present, and at other times she amused the children of Sir William by recounting incidents in her earth life.

This phase of mediumship, however, dates further back than 1874. One of the earliest and best writers on Modern Spiritualism, The Hon. Robert Dale Owen, in his

* As a matter of Spiritualistic history it is interesting to know that the first Society for Psychical Research came into existence as long ago as 1851. It was, the comprehensive prospectus states, "instituted by members of the University of Cambridge, for the purpose of investigating phenomena popularly called supernatural. . . . But there are many others who believe it possible that the beings of the unseen world may manifest themselves to us in extraordinary ways and also are unable otherwise to explain many facts, the evidence for which cannot be impeached. . . . The first object then will be the accumulation of an available body of facts. The use to be made of them must be a subject for future consideration, etc. . . ." Then follows an appeal to all those who may be inclined to aid them and a careful classification of the phenomena to be studied. The Society attracted a good deal of attention outside its own circle, and many of the members graduated with high honours and also took first-rate positions on leaving Cambridge. The Hon. Secretary was a clergyman.

"Debatable Land" gives considerable space to some remarkable materialisations which occurred as early as 1861. The medium was Miss Kate Fox, and the principal sitter a Mr. Livermore, a well-known banker in New York, who was assisted by a celebrated physician and others. The séances were held under suitable test conditions and continued over several years, both the medium and the manifesting spirit often being visible simultaneously. The usual and most frequent spirit visitor was the wife of Mr. Livermore, who, before passing on, had earnestly expressed the hope that it might be possible for her to assure him of her continued existence.

Mr. Livermore describes one of the early séances when the spirit remained in sight for fully half an hour, then rose to the ceiling and slowly descending, vanished.

He says: "There was revealed the full head and face of Estelle, every feature and lineament in perfection, spiritualised in beauty, such as no imagination can conceive or pen describe." Some ten years later in "Startling Facts of Modern Spiritualism," Dr. N. B. Wolfe, of Cincinnati, readily gives his experiences, and it is a most valuable record of the early efforts of the spirit workers. The séances were all held under his personal supervision in 1871-1873, the medium being Mrs. Hollis, who possessed extraordinary gifts and was evidently surrounded by a very powerful band of invisible helpers.

At one séance Dr. Wolfe was within two feet of the cabinet and just about to wind up the musical box when, on looking up, he saw his mother's face in the opening of the cabinet door:—

"I rivetted my gaze upon her for fully twenty seconds, during which time she smiled, bowed, and pronounced my name. All in the room saw and heard the same as I did. . . . To make assurance doubly sure, I said: 'Mother, please materialise your left hand and present it at the aperture.' In a very brief space of time a left hand appeared at the opening, with the forefinger shut at the middle joint. My mother had just such a finger on her left hand. When a child, she received a burn which contracted a tendon and fixed the forefinger of her left hand in that position."

Numerous recognitions took place at other séances, and the Press gave full and fair accounts, treating the subject with the respect its importance demanded.

Dr. Eugene Crowell, in his excellent work on "Primitive Christianity and Modern Spiritualism," gives most interesting particulars as to séances he held with a Dr. Kenney, who although a well known healer, developed strong materialising powers, but for a few months only. Dr. Crowell gives details of many séances, but one must suffice here. He heard the words, "Eugene, shall now attempt to show myself. Ad."

"This last word was the abbreviated name by which we had always addressed my brother-in-law, the full Christian name being Adams. Within ten seconds after this he appeared at the aperture, perfectly materialised; his face in full view, and in every way as natural as when in earth life nine months previously. His wife, like all of us, instantly recognised him, and she declared her conviction of the reality of his presence in the most decided language."

Dr. Crowell's mother then appeared, followed by another brother-in-law, who, being a remarkably handsome man, was readily recognised by his features, complexion and expression.

In the same year Col. H. S. Olcott wrote "People from the Other World," and on the title page appropriately quoted Bacon. "We have set it down as a law to ourselves to examine things to the bottom, and not to receive upon credit or reject upon improbabilities, until there hath passed a due examination." It was dedicated to Alfred Russel Wallace, F.R.S., and William Crookes, F.R.S., to mark the author's admiration of their moral courage in the investigation of spiritual phenomena. It is a carefully written account of séances held in Vermont, August to December, 1874, the mediums being the Brothers Eddy, and it has over fifty illustrations. The manifestations were indeed remarkable. A young lady visitor welcomed her father who was a naval captain, but as he came in mufti she mentally requested him to appear in his uniform. He retired for a moment or two and then returned in full naval dress, with sword and epaulettes. During one evening twelve of the spirits who manifested kindly allowed their height to be measured. It varied from two feet one inch to six feet two and three-quarter inches. At the next

seance seventeen appeared, from babies to elderly adults. People came from long distances and many were able to return home with the comforting conviction that they had seen and conversed with friends and relatives who had passed through the change we call death.

An excellent clairvoyant described to Mr. Olcott the scene as she saw it. The walls of the apartment became as transparent as crystal and disclosed a multitude of spirits stretching upward and backward—men, women and children gazing at the mortals below. Some of them showered sparks of light, more brilliant than diamonds, over the medium, probably to give him power. Their clothing or covering differed in texture, brightness and colour, but the seance was evidently under the control of one male spirit who gave directions in a commanding manner. The Indians danced while playing musical instruments and many of the sitters were attended by their own spirit friends, some of whom were seen to be kneeling and gazing yearningly into the faces of those they were specially interested in.

In one of Home's seances, Sir W. Crookes and other sitters, saw a form come from a corner of the room, take hold of an accordion and then glide about the room playing the instrument for several minutes. The medium was also seen at the same time. It was at Eddy's Cottage that Colonel Olcott first met Madame Blavatsky, who recognised several of the visitors from the Invisible World as friends whom she had known in Armenia and Southern Russia. She spoke to them in the Georgian and Russian languages, which they fully understood. We now come to more recent times.

In 1902 the writer, during a visit to Washington, attended several seances at which Mrs. Keeler was the medium. At one of them my dear mother came out of the cabinet, also an uncle and two other spirit friends. These had all previously been photographed with me in London by Mr. Boursnell, and were, with other relatives, again photographed during my stay in Washington, thanks to the mediumship of Dr. W. M. Keeler.

One of the sitters at Mrs. Keeler's house was an aged physician, who eagerly advanced to the centre of the room as an old lady came forward and called him by name. A fond embrace, a whispered conversation for a few minutes and then Dr. H., turning to the other sitters said, "My dear wife and I used to sing together and if you would wish it we will try one of our old songs of the long ago." Delightedly we begged them to proceed. That quavering duet from both sides of the veil stands out as the most pathetic and wonderful incident in the whole of my psychic experiences. He joined his well loved wife a few years later and has since been photographed more than once. We corresponded for several years, and, as per the promise he volunteered, he has on two or three occasions greeted me in London. A Washington barrister, Mr. Wood, who, by the bye, had received five different spirit portraits of his wife, was also in the circle. His eldest boy materialised to him, and together they sang, "Scatter Seeds of Kindness." Some years after, this gentleman came on a visit to London, and was my guest. Knowing that he would thoroughly appreciate a good materialising seance I took him to that shabby little house in Peckham, where could be witnessed more marvellous scenes than in the whole of the theatres of mighty London. Mr. Husk having passed into the trance condition and the usual controls having opened the seance, several of my friends appeared, and, with others, spoke a few sentences. Then my friend was asked to stand up, when he was heartily greeted by his boy who then turned to me. Having welcomed him, I asked him whether he could sing like he did when last I saw him. "No, Mr. Blackwell, at least not to show at the same time as there is not sufficient power." The face then vanished and the luminous card was dropped, but out of the darkness again rang out the wholesome counsel, "Scatter seeds of Kindness for your reaping by and bye," in which he was accompanied by his delighted father. At another of Mr. Husk's seances at which I was present the spirit people spoke in seven different languages, and Browning, the poet, who had already been photographed, came to me and, in reply to welcome, he vigorously confirmed a previous message, "Ah! no Sludge now." At another time my father and my niece materialised in the full form, but this was at a private seance. A retired Indian officer another day carried on an animated conversation with his old native servant in Hindoostani, and several foreigners round the table, including a Chinese gentleman, greeted and conversed with their friends from the Beyond in their native languages.

Madame d'Espérance, in a highly appreciative account, stated in *Light* that at one seance with Mr. Husk she heard nine different tongues spoken, which included Swedish by a friend of hers. At other times my old friend, Mr. Andrew Glendinning, came and gave a loving greeting to his daughter, and my brother-in-law to my sister, after two of our oldest friends had appeared and spoken to us. Mr. W. T. Stead, absolutely life-like, greeted me in his kind and hearty manner, "Well, friend Blackwell, you have had a good deal of cold water thrown upon your efforts respecting Spirit Photography, but never mind, persevere, persevere. Don't forget, upward and onward." This reminds me it should not be overlooked that before passing on, Mr. Stead wrote a splendid article on "Materialisation" in his "Review of Reviews," in which he states, "I saw my son's face and

heard his voice." Subsequently he controlled his father's hand and wrote out a most interesting and informing account of the process: "I was built up as in a kind of plaster cast around my spirit body. Of course my spirit body was there but it could not have supported my solid head and bust. . . . For the full materialisation it is necessary to draw from other auras than that of the medium. The spirit artificers use the aura as raw material; they thicken and condense it, and mould it at will."

One of the prettiest sights I remember was at seances usually held fortnightly at the house of Mr. Glendinning, the medium being a private lady and somewhat buxom. Mrs. G., tall and erect, generally manifested. Leaving the cabinet, she would advance about a dozen feet to where we were seated round a circular table. Her objective was naturally her husband, whom she caressed, and frequently would undo his waistcoat and rub his chest; as he suffered from bronchitis the pure magnetism and massage relieved him considerably. His daughter, who appeared as about fifteen years of age, would gracefully and joyously flit with light and airy movement to where her father was seated. After affectionately kissing the old man she would playfully place her fair young face on his beautiful white hair, the two forming a charming picture. An opal lamp was in general use, and frequently the friends would pass round the table and touch those sitters in whom they were specially interested. Curiously a little boy was the spokesman for all, and occasionally he would proceed to the organ and manipulate the pedals while another friend of the family, a young man, played the airs. They would then approach the cabinet and slowly dematerialise. Harry was a cheerful little conversationalist, and I still retain a small piece of spirit drapery obtained by Mr. Glendinning at one of those marvellous re-unions. It is like a fine butter muslin and yet I have frequently seen it materialised close to me. The same effect is seen in some psychic photographs.

The musical box, distinguishable by patches of luminous paint, was often played high above our heads, and flowers taken from off the sideboard were given as mementoes and sometimes actually placed in our button-holes by the fair visitants. Seances were also held in my own home in the course of years with six different mediums, one of whom, Mr. Miller, gave his only seance in this country, and with wonderful results. At one, where good old David Duguid was the medium, thirteen spirits made their appearance, inclusive of my mother. The most remarkable were a series given by the spirit workers for the especial purpose of being photographed. The medium was not a professional but a friend of mine who then (1909) possessed this rare gift to an extraordinary degree, as the forms would, under suitable conditions, suddenly appear close by his side when he was seated or chatting with his friends. Using four cameras simultaneously, and in the presence of witnesses, I obtained excellent photographs of my father, mother, niece, several of Mrs. Glendinning and various other friends. The likeness in all is exceedingly good, and in each one the sensitive is visible by the side of the spirit sitter. In several cases the spirit visitor, somewhat unfortunately, manifested as in an existing portrait, thus proving that a duplication is no evidence whatever of fraud. Last year, at the first seance given by Miss Besinnet in England, my sister, who had previously been photographed by Mr. Hope, materialised her face, which I instantly recognised. Afterwards, in the direct voice, she expressed her pleasure at coming, alluded to the photograph, sent a message to her family, and then said, "Bella is here but could not show herself." This lady was her lifelong friend. Some readers may perhaps be surprised and sceptical as to some of these experiences, but as Camille Flammarion says in "The Unknown," "It is unscientific to assert that realities are stopped by the limit of our knowledge and observation."

FRANCIS THOMPSON AND CHATTERTON.—A correspondent writes giving a story concerning Francis Thompson, the poet, as told in Wilfred Scawen Blunt's "My Diaries." It seems that Thompson once attempted suicide. He bought a large dose of laudanum and divided it, taking half, with the intention of taking the other half directly after, but he had a vision of Thomas Chatterton, the boy poet who comforted him and reminded him how on the morning of his own suicide a letter had come from a publisher which would have relieved him, so Francis Thompson was saved from suicide by the vision. The story is not new to us, but we are uncertain how far it can be authenticated.

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"MIDSUMMER NIGHT'S DREAM."

After a day of parching heat and blinding splendour, the night has fallen. The last crimson rapture of the sunset has passed, and the moon, which in the bright hours floated like a small, white cloud in the sky, is filled with golden radiance. It is as though some pallid ghost had become transfigured as an angel. Gone are the glare, the dust and the heat. Droop-headed flowers and flagging leaves are reviving in the coolness and the dew. In the dim blue overhead, where still linger faint traces of the rose and pearl of the sunset, a few stars flash and throb, as though something of the fervent heat of the day had passed into their tiny spheres. But, apart from the moon and stars, the night has a mellow lustre of its own—a summer twilight that will last until dawn and sunrise. It is a night full of glamour, and even now that it grows late, we have no desire to steep our senses in forgetfulness. It is no sacrifice at such a time to forgo for a while the "honey-heavy dew of slumber," as Shakespeare called it, and to keep a brief vigil in the outer world. For the hours pass lightly under the open sky, and the air is full of spells. Something deeper in the nature of things than buds and petals has opened to the radiant influences of the summer, and "voices of the night," more intimate than the notes of nocturnal birds or the whisper of leaves have called to us. And so we walk abroad, through lanes full of cool, dark shadows, and fragrant with the mown hay and the sweet breath of the clover and honeysuckle. Under the night skies, it may be, we shall gain some fragment of inspiration denied to those who have made an orderly retreat to the shelter of couch and curtains.

We think of many things as we ramble onwards. And first there flow into our minds the words of the "good grey poet," Walt Whitman:—

I am he that walks with the tender and growing night;
I call to the earth and sea half hid by the night,
Press close, magnetic, nourishing night,
Night of the south wind, night of the large, few stars!

There is something strangely maternal about Nature at this time. Like some great benign mother she seems, full of caresses for her children. Assuredly Whitman must have felt this when he wrote of "magnetic, nourishing night." It is a great thought, this motherhood of Nature, though few of us are able to escape far enough from what R. L. Stevenson termed our Bastille of Civilisation to realise the idea in all its intensity. That, indeed, is the message of the summer night. And it has another, which again is expressed in the words of Whitman, whose large utterance has to our thinking most perfectly clothed it:—

The efflux of the soul is happiness,
I think it pervades the open air, waiting at all times;
Now it flows into us, we are rightly charged.

"The efflux of the soul is happiness"—what a message for those fretful and restless folks that are for ever crying out about the vanity of things. Hurried and distracted by the thousand clamorous appeals of work and pleasure, they have no time to possess their souls. For such it is, "Lo, here!" "Lo, there!" all the time, and never "Stand thou still awhile that I may show thee the word of God"—the word that is uttered so often in night and silence.

As we pass along, observing the swelling masses of foliage, the luxuriance of flowers and grasses, the ripening fruit and grain, yet another thought comes to us—the divine prodigality of Nature, her wondrous profusion. God's almoner, she scatters her blessings right royally. "Thou crownest the year with Thy goodness, and Thy paths drop fatness," cried the Hebrew poet filled with the same thought. Truly it is not Nature that stints and grudges, hoards and "corners." All the blessings and benisons, the inspirations of peace and hope and happiness which she rains down through this gracious night are freely given alike to the humblest or the haughtiest of her children. It needs but that the soul should "untrammel," escaping, if only for a time, "the infection of our mental strife." But how hard is that for most of us, children of towns, doomed to minister to the needs—or the fancied needs—of a clamorous age that is only just beginning to realise the claims of the spirit so long suppressed and stifled by the material side of things. We have heard much of the necessity for a "return to Nature," and clearly a great deal of the malady of the age has its roots in the departure from the ways of the Great Mother. All the pastoral peoples, the open-air races, pictured the hills and woods as the haunts of fairy folk—elves and pixies, fauns and dryads. But as the thoughts of men grew more material, they lost these gentle traditions—the fairies departed. With the march of materialistic science notice of ejection was served not only on the fays and elves, but on spiritual beings of all kinds. How could one concentrate one's mind on the work of factory, counting-house, study or laboratory, if these unsettling faiths were allowed to remain? The poets lamented, as well they might, for angels and spirits and the elfin folks were amongst the inspirations of their thought life. Not one "affable familiar ghost" was to be left to them! But the unseen world broke through the boycott, and our modern spiritual movements recognise not only the power and presence of

human spirits, but even in some cases the reality of elemental souls, the prototypes of the nymphs and elves around which the ancient world wove so many of its picturesque legends. Fanciful it may be, but the idea of "elementals" has about it something pleasant. It is at least better than blank negation of invisible beings.

As we turn homewards our thoughts revolve around an appropriate theme, "Midsummer Night's Dream." There is, we feel, a kind of parable in it. We picture Materialism (such of it as remains to-day) in the part of Titania, the fairy queen. It is a strangely incongruous part, but the idea is necessary to the purposes of the allegory, so we will try to imagine it. Now, just as Titania, after her quarrel with her lord, Oberon, the fairy king, was by a magic spell caused to fall in love with Bottom, the weaver, so to our thinking has Materialism, under the lure of the older science, been estranged from the Soul and enamoured of Mortality. We recall how Oberon, returning to his queen, removed "the hateful imperfection of her eyes" and she awoke restored to her right mind. So assuredly it will yet be with Materialism. We can picture it at last awakening from its fond illusion, and exclaiming (with Titania):—

"What visions have I seen!
Methought I was enamoured of an ass!"

The allegory is far from complete in the form of its presentation, but it will serve.

And so we return, through the shadowy lanes, filled with a penetrating sense that we have been walking to-night under skies.

... whose constellations
Light up the spacious avenue between
This world and the unseen.

D. G.

THE SPIRITUAL SENSES.

It is said that the discarnate spirit, in proportion to its progress, possesses a new power of perception compared with which the five senses of the earthly experience are merely rudimentary. We have already a hint of such a faculty in our power to feel a person's character or the psychic atmosphere of a building devoted to any special purpose. Not only may our sense of colour and of form, our susceptibility to the mystic message of music, be immeasurably refined and intensified, but we may be able to receive impressions of a character and quality the mere existence of which was never before even suspected—a new range of facts on a new level of consciousness.

"Spiritual things are spiritually discerned." As there are people who are colour-blind or totally without an ear for music, so there are agnostics (the real ragged poor, to whom should go out our deepest compassion) whose spiritual side is dead. The silver trumpets sound on every side, but there is no answering vibration in their deaf souls. Others know a wealth of spiritual impressions which flood the soul, altering its whole attitude and relation to everything that is. God alone knows what that consciousness may become in the course of man's age-long unfolding, how the spirit may progressively thrill with immediate knowledge and experience of His beauty and love, or how that awareness may transfigure and bless the soul. The tower of the church rising through the blue smoke in every village testifies that the awakening has begun in many a heart, and week by week the wise will make their way to those sacred aisles in the hope that, in spite of many disappointments, they may enlarge and deepen that mysterious faculty in which they know full well lies the true hope and joy of mankind.

—From "The Wonders of the Saints," by the Rev. F. FIELDING-OULD, M.A.

THE JEW AND PROPHECY.

I once heard a flippant person ask a Jew why some people were so eager to prove that the British were descendants of the Lost Tribes—"What distinction would it be to have sprung from the Lost Tribes?" The descendant of Abraham looked amazed and replied, "Why, your nation would inherit the Promises!"

Belief in the Promises has given dignity, courage and patience to the Hebrew race. They may be patriots without a country, religionists with their ancient shrine demolished; they may see Zion laid low and Jerusalem robbed of her beauty and greatness, but the predictions of the vision-seeing prophets remain as the solace and comfort of the pious Jew in every land. Though the Books of the Prophets were written for the Hebrew race, they contain lessons for humanity at large. They are books of philosophy, books of maxims and books of the highest spiritual teaching. The visions therein related are so rich in symbolism that the imagery is applicable to every phase of human experience and aspiration. Modern psychics may dream dreams and see visions, but the vision-seeing prophets of the Old Testament remain, after the lapse of centuries, unsurpassed for marvellous experiences and the vivid power of narrating them.

—"Psychic Phenomena in the Old Testament," by SARAH A. TOOLEY.

WIRELESS: SOME FACTS AND SPECULATIONS.

HOW WIRELESS WAVES AFFECT BIRDS.

By C. H. COLLINGS.

A very singular thing has been stated lately in the Press; not only singular, but, assuming its substantial truth, of far-reaching importance. It appears that, of all unexpected incidental results, transmitting stations for wireless telegraphy, or rather, the Hertzian waves radiated therefrom, have actually been affecting the flight of homing birds! Not (as one might have supposed) by some essentially physical—however subtle a physical—effect, but seemingly by the operation of the etheric waves upon the consciousness of the birds *via* that subtle nervous mechanism of theirs which tells them without fail whether their direction of flight be right or not. As a recent writer remarked:—

It is strange that an unseen influence, manipulated by man, can deflect the sure, instinctive flight of the birds. Nevertheless, it is a fact that our feathered friends are disturbed in a singular way by the wireless waves. Gulls appear to be the principal sufferers, but large numbers of doves are in some way prevented from finding their way home when there are wireless stations in the line of flight. This strange phenomenon is attributed to some effect of the ether waves not yet understood.

We are compelled, I think, to assume that ether pulsations as such have no access to pure mental or submental consciousness *per se*; some delicate nervous mechanism must act, as it were, as a "transformer." Such also, doubtless, is the intermediary part this necessary mechanism already plays between the bird as subjective entity and those currents of natural terrestrial origin whose existence constitutes the *raison d'être* of such mechanism, and whose influence and bearing determine the direction of the bird's flight—to whom, indeed, they are external and in a sense objective. In "wireless" language, then, the bird's organic receiving mechanism tuned to natural earth currents gets more or less "jammed" by human-produced Hertzian waves superimposed on those terrestrial waves upon which it depends to some extent for guidance in flight.

Apart from its electrical aspect, the problem becomes a very interesting study in the subtler side of anatomy, and physiological chemistry. Some nerve centre or group of such, corresponding perhaps in function to the complex nerve fibres that ramify through the antennae of the insect (such as the bee and the ant), must be specially developed for this purpose. Perhaps the pineal gland may be the centre; here we find a tangible link with the endocrine or ductless gland system, which in turn leads to considerations as to the question of the chemistry of diet and the part played by members of the Halogen group, such as Iodine; and again, the possible relation of the rare "earths" to the functioning of these mysterious centres of consciousness. All this leads up to the inevitable consideration that in man there must be corresponding anatomical centres—probably considerably atrophied—and, therefore, corresponding potential functional powers. To put it another way, telepathy, *e.g.*, must turn upon the existence in the brain equally of a suitable nervous "sending" and also "receiving" apparatus, a definite cell-group; and if there is anything at all in the foregoing speculations, scientific feeding, or the administration of the right chemical elements in a form compulsory of absorption, should lead in many cases to perhaps surprising developments. Thoughts along this line clear up the mystery of water and metal divining; the diviner, like the bird, possesses in active working order (not merely latent) a nervous receiving mechanism that responds in his case to the specific radiations of water or of the metals.*

Practical entomologists might find it of interest to study the effect of Hertzian waves upon ants and bees, especially the very short waves.

I will conclude with brief mention of certain corollaries.

In the next war, so far from universal wireless communication being the rule, for practical purposes *there will be no wireless*. The earth's ether will simply be "jammed" by both sides, and that will be the end of that. Hence, cable development should be pressed strenuously forward.

It seems equally likely that some form of Hertzian wave—or combination of such—may be developed of a nature to act upon the human sympathetic nervous system and thus throw the persons so acted upon temporarily out of gear as regards their power of conducting difficult or unusual mental processes or work—such, for example, as the complex co-ordination required in difficult staff work. Of course, corresponding counter ether-waves might neutralise this, or suitable defensive screens be devised,

but the nature and utility of such counter action would turn upon the possession of pretty accurate knowledge of the nature or secret of rhythmic combination of the initially-transmitted waves. Without such knowledge things might become very awkward for the people attacked in this subtle manner.

To take another instance: The supposed Martian attempts at wireless communication with the earth are noted for a very singular feature; not only are they of an enormous wave-length, estimated as 150,000 metres, or about five times the length of the terrestrial maximum; but they stopped *suddenly*. (I understand these have been recently repeated.) The inference is, the action of consciousness of some sort or other behind them. Yet not necessarily Martian, or other non-terrestrial planetary consciousness: I think it is quite possible that these waves emanated from—I will not say human, but nevertheless—terrestrial—sources. But—and this is the point—from *another plane than ours*. Shortly, from the world of the astral, remote from and yet inter-penetrating and contacting our objective physical one at all points. That world, I think it safe to assume, is peopled with multitudinous entities, or multitudinous races, even, of such entities, of strange and often formidable powers: friendly, it may be to mankind, again, it may be, inimical. Are *they*, or some of them, seeking contact with us *before the destined time*? These thoughts may be mere piffle: let us hope they are. But suppose it happens that they are even partly true?

THE FALSE VALUES OF MATERIALISM.

One of the most troublesome effects of pronounced egoism is inversion. The phenomena of inversion are manifest throughout life and they are especially in evidence in a "highly developed" form of civilisation. They are indications of degeneracy and decay. Roughly they may be described as the subordination of substance to form, of spirit to matter. One of the most obvious illustrations of an inversion is to be found in the inordinate importance, one might almost say reverence, attaching to money in the every-day life of a modern community. Or to express it somewhat less invidiously, the supreme domination of the economic sphere. Money, as we know, is a practical and convenient instrument for the commercial exchange of property and services, and for the measure of their market values. Within the economic sphere, and maintained for its proper purpose as an exchange medium and as a measure of that with which it is commensurable, there need be nothing invidious in the use of money. Money is not, however, confined to its proper function or sphere. To many, even in the economic world itself, money is not a means but an end. With others, who are better able to understand the true function of money in its proper use, the economic side of life has so extended its influence and scope that, although the crudest form of the inversion is avoided, it has evolved and transformed itself into an inversion more subtle and dangerous. Commercialism has crept into the spiritual aspect of life. Goodwill, in its true meaning a spontaneous recognition of mutual thought and interest, becomes a marketable commodity, and an attempt is constantly being made to measure with money that with which it is altogether incommensurable. Spiritual insight and understanding are not purchasable by money, which is more often than not a positive hindrance to their growth; and when they are developed they are in no wise for sale. Property, a mere instrument of welfare in a material sense, has come to be regarded as the very essence of welfare itself. Obvious as such inversions must be to the thoughtful, it is by no means an easy matter to get wide recognition and understanding of the process. To a great majority, who in this sphere are strongly emotional, any effort to get an instrument subordinated to its right purpose is taken as an attempt to deny the value of the instrument altogether, and to suggest that forthwith we can do without it.

From "Free Will and Destiny," by ST. GEORGE LANE FOX PITT.

THE NATURE OF RELIGION.

Miss L. G. Williams writes:—

Apropos of the discussion on the nature of Religion in the current issue of *LIGHT*, I would offer this brief definition: "Religion" (ligare, ligature, etc.), is that which ties a man to his goal, so that he feels bound to go always in the right direction and is pulled up short when he errs. The ultimate goal of every man is, of course, the centre of creation, the Heart of God, and all human spirits must draw nearer and nearer to each other as they progress towards that goal. Spiritualism reveals to me in a marvellous way the stage of that journey after we leave the physical body; it gives us ever-brightening visions of our goal, and is therefore the most powerful aid to religion that it is possible to conceive.

THEY ply their daily toil with busier feet
Whose secret souls some holy strain repeat.

—H. VAUGHAN.

* I have found that the natural emanations of zinc, acting through a small intervening air space, actually inhibit the multiplication of *Bacillus coli* in the culture medium (milk) within a small but sharply-defined area.

ECTOPLASM AND VAUGHAN'S "FIRST MATTER."

Sir Oliver Lodge has put on record some further considered opinions regarding ectoplasm in a letter to a private correspondent, and *LIGHT* has been permitted to publish extracts therefrom, the gist of which is as follows: (1) It is material stuff drawn from a medium; (2) it is "temporarily animated, moulded and manipulated by something from the next order"; (3) this "something" does not of itself appeal to our senses, but is genuinely real none the less; (4) It is conceived by Sir Oliver Lodge as having an ethereal embodiment, which embodiment is the protoplasm of the next world; (5) it assumes ectoplasmic material—as we assume clothes—"for the purpose of demonstrating its existence and powers to our material senses." It follows herefrom: (1) That the animating "something"—understood of course as intelligence and not impossibly as a incarnate human being—manifests at séances in the psychic or astral body, which has no visibility *per se*, except perhaps to the psychic eye of a clairvoyant; (2) that the protoplasmic substance of which this body is formed bears such a relation to the material ectoplasm exuded by a medium that the latter can be assumed or put on to render the former visible by earthly eyes; (3) that "tangible and visible ectoplasm" is not animate until it has been so assumed. These are exceedingly clear propositions, and we trust that they interpret rightly what Sir Oliver Lodge calls his "present working hypothesis." They appear to set aside a suggestion formulated by his correspondent, namely, that ectoplasm "has its forms of polyp or amoeba, protean in their changes and re-actions." We are led back in this manner to a description of the First Matter in Alchemy which has become famous suddenly in these recent days. When the whole works of Thomas Vaughan were edited for the first time in 1919, the editor of the "Occult Review" was the first to point out—"Notes of the Month," July, 1919—that Vaughan's description of the occult *Prima Materia* was in singular correspondence with Mme. Bisson's account of substance disengaged from the body of the medium Eva C. in the phenomena of materialisation. The latter was described: (1) As "a fibrous mass, torn or perforated"; (2) having "irregular streaks and curious thread-marks"; (3) heavy to the touch and also damp and cold; (4) adhering at times to the hands of those who touched it. Vaughan compares his First Matter to (1) a "laxative, unstable, incoherent substance"; (2) a "slimy, spermatic, viscous mass"; (3) "obscene to the sight but much more to the touch"; (4) "almost a living thing," having indeed (5) "some portion of life, for Nature doth produce some animals out of it." Vaughan claimed to speak from direct experimental knowledge, and the analogy instituted by Mr. Ralph Shirley between the First Matter of materialisations and the Hermetic prime substance not only produced a considerable impression, but was the subject of comment and development both here and on the Continent. Now, it is to be noted that although Vaughan called his mysterious substance the "sperm of the great world," and suggests, as we have seen, that it might generate spontaneously, it was for him more accurately "the mother of all things," thus postulating a father, who is termed "sulphureous fire," the two being in the respective positions of agent and patient. We are reminded at this point of Dr. Gustave Geley's "unity of organic substance," plus an organising and directing force, at the back of which is a directing intelligence. But at the back of Vaughan's universal active and passive there was the eternal intelligence of God. If we can suppose for a moment that the alchemist came to know of his First Matter under circumstances analogous to those which have discovered ectoplasm to modern psychical research we shall have to admit also that he regarded the one as Dr. Geley regards the other, that his views concerning it did not differ from those of Sir Oliver Lodge and his working hypothesis, or in other words that all three testify in their records to one and the same thing in one and the same way. The two great modern observers are only on the threshold of discovery and may go much further, or, alternatively, others will follow them. Vaughan also stood upon a threshold but with far less equipment for research, and those who venture to read his cryptic record will find the most extravagant reveries mixed up with what may be an essential root of fact.

—From "The Occult Review," July, 1922.

OUR ANCESTORS.—M. E. T. refers to the estimated number of ancestors calculated on a certain number of generations, and the probability that this would ensure a proportion of Jewish blood in all cases, and a consequent descent from Abraham. The error of this reasoning is that until recent years a comparatively small percentage of the population travelled outside this country, and an equally small number entered from abroad. Consequently in most cases it would be found that inter-marriage reduced the actual lines of ancestry to a comparatively small number and that Abraham is not responsible for as much as the letter would suggest.

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We do not hold ourselves responsible for manuscripts or photographs unless sent to us in registered envelope, and all communications requiring a personal answer must be accompanied by a stamped, addressed envelope for reply.

NOTE.

Will intending enquirers study this page in order to see that any question they propose to send has not already been answered. We are always glad of comments or of information that may usefully supplement the answers given.

THE CHURCH AND PSYCHIC INVESTIGATION.

P. GARLAND asserts that the authority of the Church is against psychic experimentation, and he wonders whether, under such circumstances, investigation can be right? The sanction or disapproval of the Church cannot be taken as a final or conclusive test of right or wrong. The Church persecuted Galileo. She has also just canonized Joan of Arc, burnt as a witch by her own Bishops. History repeats itself, and the Church will probably in the future again recognise truths which she at present denies.

SPIRITUALISM IS NOT NECROMANCY.

A. M. denounces Spiritualism as Necromancy, and enquires whether there is any defence to such a charge. Spiritualism is the belief in: (1) Continuous life after death as taught by Jesus Christ. It has been aptly described as "The union of those who love in the service of those who suffer." This is more like pure Christianity than anything else. (2) It is the belief in the possibility, under certain circumstances, of communion between ourselves and those in the next state of existence. True methods of communication bear the same relation to necromancy that the miracles of Moses bore to those of Pharaoh's magicians. And it may further be said that necromancy, as being so-called magical rites with corpses, can have no possible connection with spirit communion, which means converse with human spirits who are even more fully alive than ourselves.

PSYCHIC EVIDENCES, GENUINE AND SPURIOUS.

M. A.—There is hardly anything which cannot be imitated, consciously or unconsciously. Even in the natural world there is what is known as pseudo-morphism—a spurious imitation of genuine things as in the case of crystals. Doctors tell us of diseases which so closely resemble other forms of disease as to be distinguishable only by the experts. So what you write of "psychical delusion" and its possibilities is not only reasonable but true. People do delude themselves and "create their own spirit visitors" sometimes. But the sceptic who on the strength of admitted deception affirms that all psychic phenomena are spurious is as wide of the mark as the credulous type of Spiritualist who "puts everything down to spirits." The

fact is that in Spiritualism there are genuine things as well as spurious imitations. This is the only reasonable basis to stand upon in psychic investigation. In our case it is the outcome not only of the study of much literature on the subject but of many years of personal experience and observation. No one who has had no knowledge of the possibilities of fraud and delusion in these matters can stand secure. It has been well said that the man who only knows his own side of a matter knows little even of that.

CONJURERS AS PSYCHIC INVESTIGATORS.

J. MORTON.—Do not be too severe on the conjurers. Naturally they are piqued by the suggestion that there are forms of "physical phenomena" which it is beyond their skill to duplicate. Remember the contest between Moses and the Egyptian magicians. We know of several conjurers who not only admit but affirm the reality of some forms of the supernatural. Several of them are convinced of the genuineness of clairvoyance. Mr. Maskelyne, we believe, was one of these. Others we can speak of from personal knowledge, even amongst those who give exposures of Spiritualism on the stage. In his reminiscences given some years ago in the "Strand Magazine," Mr. David Devant tells how a palmist once prophesied that he would one day be proprietor of a theatre in the West End—"a place with a lot of lights in front of it." He found later that she had given a rough description of St. George's Hall as it now is. He became its managing director, although at the time of the prophecy he had no expectation of ever earning his livelihood in that way.

REINCARNATION.

M. BENSON.—You ask why P. H. F., in his recent article "Planes, Spheres and States," treats reincarnation as "forbidden ground." Hazard a guess, we should suppose that it is because the subject is a vexed one and usually awakes hot controversy. Our own attitude towards it in these pages is that it is unproven—a speculative doctrine, and therefore of no practical interest. There are many arguments for and against it, but the wise attitude, it seems to us, in default of proof, is an open mind. As to the evidence from spirit communicators, we find that some believe in it and some do not. The other world is as human as this and has the same varieties of mind and outlook. Reincarnation is taught, as you say, by certain schools and in many different forms—some of them mutually incompatible. If it is ever shown to be a fact in Nature, then arguments, pro and con, will be needless.

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ANSWERS TO CORRESPONDENTS.

C. VERNON.—We have your letter and your communication to the editor of your local paper. As you say it is a very small matter, and is of no special interest to us. Any rejoinders you make should be brief and to the point, qualities we do not observe in the letter you send us. It is best to let these contentious matters subside. Stirring them up by reprisals and counter-attacks only aggravates the mischief.

L. M. S. (Willesden Green).—We hope to be able to print some at least of the manuscript addresses and articles of the late Dr. Powell.

NEW PUBLICATIONS RECEIVED.

"The Occult Review" (July).

"Psychic Science" (July).

"Theosophy" (July).

"The Beacon" for July. Basil Blackwell, Oxford.

SUNDAY'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Levensham.—*Lincoln Hall, Lincolns Grove.*—Sunday, 11.15, Mr. Cowlam; 2.45, Lyceum; 6.30, Mrs. Beaumont Sigall. **Cruden.**—*Harrowood Hall, 96, High-street.*—11, Mr. Percival Scholey; 6.30, Mr. Harry Boddington.

Brighton.—*Athenaeum Hall.*—11.15 and 7, Mr. A. Lindsay; 3, Lyceum. Monday, 8, healing. Wednesday, 8.15, Mr. Ernest Cager.

Church of the Spirit, Canterbury.—*The Guardian Office, Hard-street, Canterbury Town Hall.*—July 23rd, 11, open service; 6.30, Ald. D. J. Davis, J.P.

Holloway.—*Grovevale Hall, Grovevale-road (near Highgate tube station).*—Saturday, 7.30, whist drive in aid of Building Fund. Sunday, 11, Mr. Wm. North, address and clairvoyance; 7, Mr. Geo. Prior; 3, Lyceum. Monday, 8, devotional circle (members only). Wednesday, 8, Mr. and Mrs. Brownjohn, address and clairvoyance. Free healing: Thursday, 5-7, children only; Friday, from 7, adults.

Please note: Saturday, 29th inst., whist drive will be replaced by a Grand Garden Party and Fête, commencing 3 p.m., at 9, St. Mary's-road, N.1 (3 minutes from tube and tram, Highbury Station). Programme includes: Wireless telephony; open-air whist drive, etc., etc. Teas at model restaurant; light refreshments and ices. Full provision against weather. Admission, by ticket, 1/- (children, 6d.), obtainable from hall, or post-free from "S. C." Secretary, 728, Holloway-road, N.19, together with full details.

St. John's Spiritual Mission, Woodberry Grove, North Finchley (opposite tram depot).—7, the Rev. J. W. Potter, Wednesday, 8, spiritual healing class, Mr. Harold Carpenter. Thursday, July 27th, 8, service with clairvoyance by Mr. Austin.

Stephens's Bush.—73, Becklow-road.—11, public circle; 7, Mr. G. Mower. Thursday, Mrs. Golden.

Peckham.—*Longwood-road.*—July 23rd, Mrs. A. Jamrach. Thursday, 8, Mrs. B. P. Crear, from Columbus, Ohio.

Boyes Park.—*Shaffersbury Hall, adjoining Boyes Park Station (Down Side).*—Sunday, July 23rd, Mrs. Anderson.

Workless Spiritualist Mission.—17, Warwick-street.—July 23rd, 6.30, Mrs. C. O. Hadley. July 26th, Mr. Cager.

St. Leonard's Christian Spiritualist Mission (bottom of West Hill, St. Leonard-on-Sea).—To-day, Saturday, psychometry. Sunday services at 11 and 6.30. Monday, 3, clairvoyance.

Central.—141, High Holborn (entrance, Burp-street).—Friday July 21st, Mrs. Neville. 29th, Mrs. Graddon Kent. **Forest Hill New Society.**—*Forest Hill, Englewood-street, Dartmouth-road.*—Sunday, 23rd, 6.30 p.m., Mr. G. Brown.

Mrs. JEN SMITH, author of the "Ministry of Angels," will minister to the sorrow-stricken and others in need of spiritual help, at 15, Westbourne Park-road, between 3 and 6 p.m., Wednesday and Sunday excepted, by appointment only.

FAREWELL TO MRS. MARY GORDON.—Mrs. Mary Gordon, who is leaving for America on August 5th on a lecturing tour, is to be entertained at a Farewell Social and Dance at Mortimer Hall on Monday, July 24th. Her many friends will welcome this opportunity of showing their goodwill to this well-known speaker and medium. Particulars will be found in our advertising columns.

MR. HAROLD CARPENTER.—Before a highly appreciative gathering at 22, Prince-street, Cavendish Square, on Sunday afternoon last, Mr. Harold Carpenter delivered the last of the present series of his Spiritual Addresses. These beautiful services, which are fortunate in having the assistance of so distinguished a musician as Mr. A. Weisman, whose wonderful improvisations at the piano are the delight of all, are to be resumed on October 1st.—L. C.

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GEORGE E. WRIGHT, Organising Secretary.

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THE MEMORIAL ENDOWMENT FUND.

May we take this occasion to renew an appeal recently made in "Light"? - When, two years ago, the Alliance bought its present premises, No. 5, Queen Square, it also (having in view the probable need for further expansion) negotiated with the owner for the possession, later on, of No. 4, paying a deposit on the purchase money. Funds will be needed to complete the purchase at an early date, and with this object in view it has been deemed advisable to revive the Memorial Endowment Fund, originally started by supporters of the Alliance in grateful remembrance of friends and relatives who had fallen in the War.

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NOTES BY THE WAY.

THE light of every soul burns upward. Let us allow for atmospheric disturbance.

GEO. MEREDITH.

THE LIMITATIONS OF SCIENCE.

We are all for the scientific method in the investigation of psychic evidences, but we do not forget that in the recoil from the out-of-date Theology which still sways the unthinking, there has been a tendency to credit Science with something like infallibility. But Science has made some pretty serious mistakes even in its own realm. In the early days of the telephone and the phonograph, many distinguished scientific men derided the idea that these discoveries could ever be of any real practical value. They were merely "American toys." And writing the other day in the "Saturday Review," Mr. F. C. Constable said that in his early lifetime "more than one Fellow of the Royal Society assumed to prove that man could never invent a machine, heavier than air, that could fly and could be directed in flight against currents of air." And he mentions that when in the 'sixties he and some of his friends, at Trinity, talked of the possibility of wireless communications, they were ridiculed by scientists as cranks. So while we may listen with respect to the utterances of Science we must not allow our attitude to be one of superstitious reverence. In the cases we have referred to, it is clear that the scientists who gave their opinions had not studied the questions on which they pronounced, just as in Spiritualism those scientists who are the most dogmatic are those who have the least knowledge of the matter.

* * * *

CONTRADICTORY COMMUNICATIONS.

A not infrequent complaint from those who have not gone very deeply into the question of spirit communications is that they are often so contradictory. It is true that while on main points the testimony is consistent, there is much difference in detail. It is quite simply to be explained. We are getting the

reports of many different minds, in all stages of progress, seeing and describing the things around them as they see them. Furthermore, we have to remember that it is probably a quite impossible matter to render superphysical experiences exactly in physical terms. In these matters no haste is possible. We must go slowly, step by step. The first thing of which the investigator is to assure himself is the reality of a life after death. When that is established in his mind, he may be confident that all the lesser questions which arise out of it will settle themselves for him in due time, although it may be that, as spirit communicators frequently assure us, we must wait until we, too, pass over to the next life before properly understanding some of our problems. We cannot reject a fact because we do not understand all about it. Many things in this life seem extraordinarily improbable and difficult to account for, but we know they are facts and set ourselves scientifically to discover *why* they are facts. That is the reasonable way. And in this matter of spirit communication the report is of more value than the interpretation.

* * * *

THE "SUPERNORMAL" IN DAILY LIFE.

In our daily travels we not infrequently meet with persons who, although they are shy of the name Spiritualism, can tell of strange experiences in the way of dreams, visions, premonitions and other examples of the influence of the encircling world of spirits. We have noted that these stories come most usually from those in literary or artistic circles in which there is usually more cultivation of the finer sensibilities than in other vocations. We have even listened to remarkable reminiscences from the lips of hard-bitten newspaper men whose calling is perhaps the most disillusionising of all professions. One veteran of Fleet-street told us of a trance-experience in which he had a strange vision that left a deep impression on his mind. Another told of a premonition which saved him from injury or even death. We have heard many such stories and never had reason to doubt the good faith of the narrators, for sometimes the accounts were given with reticence, it being understood that such things had nothing to do with Spiritualism. Of course not!

THOUGHTS.

If it so be that thoughts are ever winging
From soul to soul, unceasing and unseen,
Then must the thoughts from my lone heart upspringing
Be borne to you across the void between.
Thoughts, all of love, that speed through space apart,
Until they find their place in your dear heart.

Sometimes at eve alone I sit and ponder
O'er days ago, all animate with love;
Now I am here, dear heart, and you are yonder,
And weary hours to days more weary move.
Yet be it mine to claim the boon anew,
And send my love-wing'd thoughts afar to you.

(DR.) F. A. CHALLINOR.

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THE PROGRESSION OF MARMADUKE.

Being sketches of his life, and some writings given by him after his passing to the spirit-world. Given through the hand of Flora More.

(Continued from page 451.)

October 19th, 1919.

THE PRIMROSE PATH.

"I think I can wander far afield under such a title, and pick the flowers as I go! I do not know what people generally mean by the 'Primrose Path,' but I have always taken it to mean the path of self-indulgence. Let it stand at that and see what we can make of the subject. A self-indulgent nature is a very unfortunate gift to have been born with. Many come into life with this handicap, and if the tendency is not checked at once by parents, it will be sad for the child, for it is easy to mould the character in early childhood, but very difficult afterwards. But besides the selfish, there are those who are mentally idle; who drift through life, doing neither much harm nor good; roused occasionally to do some act of kindness, but persevering in nothing, and letting all their faculties lie fallow. Such will have a long period of education here before they can get sufficiently outside themselves to join in the good work going on. Then there is the man who wishes to do good, but is always so afraid lest the course he thinks of taking should not be the right one, that it remains an intention only, and is never translated into action. The 'path of thorns' is the opposite. There may be two brothers, one generous to a fault, the other over-careful and weighing everything in his small balance. The generous boy needs training as much as the selfish one, and he must be taught that often unreflecting generosity can do harm, as to give to the undeserving is only to encourage them in their faults. Yet this is a lesser error than the selfishness which refuses aid to deserving and undeserving alike. The man who embarks on the 'path of thorns' would enquire and consider before acting, and might often give advice instead of pecuniary help; he would take trouble to obtain work for those unable to procure it, and make them self-respecting and self-supporting members of society. The open hand should be accompanied by the logical brain, and no good can be accomplished in either world by hasty and ill-considered action. One of our principal objections to the theory of reincarnation is that it is time wasted. When a man comes over here he receives the education which he has refused to profit by on earth; but the reincarnationists would send that man back to earth to renew his training in everything instead of in the one or two points in which his character was at fault. We do not say there cannot be reincarnation. There may be in some cases, but they are not general, and we think that if they were, disastrous results would follow. The selfish man would say: 'Well, I can please myself in one life, for I shall be able to make up for it when I come back.' Here there is no 'making up' for anything. If we are faulty we automatically suffer for it, and if we have taken advantage of the opportunities offered to mankind on earth, then we begin on a higher level in the world to come."

October 27th, 1919.

A CONTRASTED VIEW OF THE TWO WORLDS.

"This seems to predicate that there are but two worlds, a view I am very far from holding, but as we have hitherto only dealt with our earth and our world of spirit we will not concern ourselves with any of the planets which may be inhabited. Now there are great contrasts between the world of earth and the world of Heaven, though they are not at first as sharply defined to those passing over as they are later on. Take, for instance, our treatment of the young. We teach, but it is love-teaching, and punishment does not enter into our methods; but the very atmosphere of love which surrounds the children makes them long for it if it is withheld, and so the least expression of displeasure is sufficient to curb their faults. But the first thing that strikes most when newly arrived here is the absolute contentment existing in this world, except in the lower spheres, naturally. No one wishes to play a part or do work for which he is unsuited. If he finds he can do better or more intellectual work than he has at first tried, he is free to do it, and all rejoice that he has progressed so far. But no man is despised because his life or opportunities on earth have not developed his intellectual faculties, but if it is seen that it has been circumstances which have kept him back on earth, he is helped forward

by willing teachers, and prepared to take the place for which he is fitted by nature. You will want to know how the purely manual labourer of little education fares here. Well, there is a certain amount of non-intellectual work which he can do at first, until he becomes more used to the life and desires to be put to different service, but there are always sufficient of these intellectually undeveloped spirits who, for a time at least, prefer to do something as near as possible resembling their old work, and so although these pass on after a while to more intellectual labours, others replace them, and there is never any lack of willing helpers, and no one is ever called upon for unwilling service. In some respects it may seem a pity that the methods in Heaven are not adopted on earth, but if the earth is to be a real training-school for the higher spheres here, the desired effect could not in that way be obtained. If you think the matter out, you will find that the hardships and disappointments, nay, even the sorrows of earth, have fitted men for the higher life and made them more sympathetic, more generous in judgment, less harsh in criticism, and have softened and mellowed their natures, thus making it possible for them to attain the more Christ-like life which the dwellers in the higher spheres have to lead and find their joy in leading. To bind up broken-hearts makes their own sadly-tried hearts whole again, and the 'cup of cold water' given to another takes away their own thirst. All have to learn the pure and unselfish love for others in which alone they themselves can truly begin to live the higher life."

November 2nd, 1919.

JOISTS IN THE WORLD'S FOUNDATIONS.

"The world is spoken of as a school, and it is said that men are put there to learn, but we want to know more than just that fact. Could you ever conceive of a time when the world would cease to exist because its work was accomplished? No, never! The earth may have sometime hence served its turn, and we can imagine various planets dying out or being reabsorbed, but we cannot think of a Heaven existing alone without the gradation of another sphere of existence. You may argue that there are different spheres in our world of Heaven, and that these would suffice. Yes, but the people who pass over to our side have already been tested in the earth existence, but if all had to begin and work up from our lowest spheres there would be no reason for any to commence on a higher plane here than another, because none would have as yet been tried and either found wanting or the reverse. Now the world of earth is like a building; it rests on joists and these joists are represented by the human beings in the training places of earth. No more is required of anyone than his circumstances have made possible, and whether he be born as a savage or of cultured parents, the result is the same. Men have to fill their place in the structure of the world, and if they fill that place worthily, according to their lights, then they are part of the solid joists that will support the building. But those who ignore conscience and seek only their own benefit or pleasure are the weak joists, and should there come any trial of their strength they will give way and wreck the building. We may draw an analogy from the present time: before and during the war the weak joists have been the militant party in all nations, and the avaricious and self-seeking, who have seen in the war and its miseries only a means of gaining additional wealth. The solid joists have been those who did their utmost to prevent war, but when it was once decided on, sacrificed all for the good of their country. Such men and women are the props and stays of their generation, and their example serves to put heart into others also. What is wanted is that there shall be no imperfect structures, but that all the materials shall be tested and trustworthy. If there could be a world on earth where every man considered his neighbour before himself; a world without fraud, self-seeking, or avarice; if all that a man possessed were spent in doing good, after the settlement of his own fair claims on his wealth, then there would be a solid building which not even an earthquake could destroy. But there does not seem any prospect of such perfection. The world—that is, the intellectual world—is divided into two sections: those who see the evils which exist, and wish to find a remedy; and those who, as long as their own wants are

satisfied do not enquire further, and are content to let others suffer injustice. 'One can't do everything!' such people say when some crying evil comes under their notice. They again are the weak joists for which firmer and better ones will have to be substituted if society is to be reconstructed on better lines. It is often pure waste of time to try to plane and strengthen these feeble joists, weakened as they are by the rot and rain which they themselves have allowed to eat into them, until translated to a different atmosphere. It may be long years before the perfect building is raised on earth, resembling the solid structures in our world, built by the power of our own thought and will, but we from our larger outlook predict the coming of such a time."

November 9th, 1919.

THE REIGN OF ENLIGHTENMENT.

"You are now passing through a crucial time in the evolution of mankind, and it depends upon man himself which way the pendulum swings, or rather, where it comes to rest. The rhythmic, slow movement is what is wanted towards progress, not the drastic upheavals, followed by equally drastic measures to counteract them. Society needs to be so reconstructed that, although there may still be differences in wealth and worldly position, there shall be no real poverty, and every man and woman shall be able to earn enough to live on in comfort. Then each human being should have an ideal. Life is not worth calling life unless a man has an end and aim worth striving for, and which he hopes to attain before his transition to another world. What is wanted is to do away with the self-seeking spirit of the present day. While men are content to make money, and see others starving, or take with one hand and give a small portion with the other, there can be no enlightenment and no Christian charity. If everyone of his or her duty to even one or two neighbours there would be less misery in the world. The State might perhaps do much by good laws, but in the end every man must be, more or less, his own law-maker, for there are deeds and actions which no law can enforce, except the law made by a man's own conscience. Our life in the higher spheres of the spirit-world is simplified and made beautiful because all have risen to a grander height of ideals than when on earth. And even in the lower spheres where education is only commencing, a higher standard is set for imitation than in the former life. We fear that the lessons taught by the war are fast being forgotten on earth, and that before long something equally terrible will have to happen before thoughtless and careless people will abandon their lives of luxury and pleasure. We do not advocate the confiscation of wealth, but that men themselves should limit the amount they amass, at the dictates of their own conscience. Very large fortunes seldom do good, and when spent in charity or on philanthropic institutions, run the risk of becoming a mere advertisement of the donor's beneficence. Let these ideals be set before mankind: first, the right sort of moral and really religious education; then the spread of consciousness, of love, and of that true and quiet helpfulness which does not seek for praise or reward, and brotherly friendship for all mankind will result. Set a man on his feet where he can walk alone, and you will be doing infinitely more for him than by repeated acts of pecuniary assistance, which only weaken his moral nature and do not allow his real capabilities a chance of proving themselves. These are a few of the ideals we would set before you, but it seems as though nothing could move men from their apathy till they have made the great change, whereby, for the first time, they see things as they really are, and recognise their past errors."

(To be continued.)

PSYCHIC PHOTOGRAPHY.

Mr. J. Hewat McKenzie writes:—

Your readers will be interested to learn that Mr. Hope and Mrs. Buxton authorise me to say that they willingly agree to co-operate with the Society for Psychical Research in the proposed experiments on the lines set out in your recent issues; it being, however, a condition that the Society shall first provide Mr. Hope with details as to the extra marked plate purporting to belong to Mr. Price.

Upon this being done, the sittings will take place in the autumn, and, to establish the best conditions, will be carried out with as little public attention as possible.

THE EDITORS OF "LIGHT."—For the information of a correspondent we may mention that the past editors of *LIGHT*, which has now been forty-two years in existence, were the following: Mr. Edmund Dawson Rogers, Mr. John S. Farmer, the Rev. William Stainton Moses ("M.A., Oxon."), Mr. Edmund Dawson Rogers (for a second term), and Mr. E. W. Wallis, the well-known medium, and previously editor of the "Two Worlds." For brief periods the paper was also edited by Mr. Richard Harte and the Rev. G. W. Allen. In January, 1914, on the decease of Mr. E. W. Wallis, the editorship was taken by Mr. David Gow. At the beginning of the present year Mr. H. W. Engholm became associated with him as managing editor.

FRAU SILBERT AND ECTOPLASM.

To the Editor of *LIGHT*.

SIR,—As the four professors of the Sorbonne have been unable to see Eva's ectoplasm, and as some London papers have in consequence stultified themselves to the extent of doubting the existence of ectoplasm at all, it is of importance to set down accurately any experience with this elusive and singular substance which may come our way.

Yesterday, July 18th, I was one of six who sat with Frau Silbert, the Austrian medium, at the British College of Psychic Science. Frau Silbert has the appearance of a woman of the lower middle classes, gentle, weary, with a patient resigned expression upon her homely face. She speaks no English, but my German is sufficient to enable me to get into human touch with her. She told me that she comes from Gratz in Styria, that the population is Roman Catholic and regard her as a witch, but that none the less she is much consulted by them, even by the priests.

I was seated on the left of the medium. Behind her was the "cabinet," a curtained enclosure, partially open in front. This I examined and found empty. The red light was kept fairly high—so high that we could easily see every movement of the medium or of each other. We laid our watches upon the ground under the table, as it was said that the medium's control was able sometimes to scratch his name, Ivel, upon them. I may say at once that this phenomenon did not take place. A small bell was also placed under the table. I put my foot firmly against that of the medium, while Mrs. Ford did the same upon the other side.

We were misled into thinking that we saw a light upon the medium's breast, but closer examination showed that her glasses had dropped and that it was the occasional reflection of the red light which we saw.

Presently the medium sank into trance, and made curious movements with her hands as if she were drawing some substance from her mouth and nose. If anyone were choking with cobwebs and was trying to clear oneself, it is the movement they would have made. She then stood up, gave a sharp cry, and picked apparently out of the air behind her one of the watches which had been on the ground. We were all agreed that neither she nor any member of the company had stooped down from the moment that the watches had been placed there. It was a clear case of movement without contact or telekinesis.

The trance now deepened and the woman gave little whining cries, exactly like those which are the prelude to childbirth. Eva gives the same cries when she is about to emit ectoplasm. The actual emission is, I fancy, a relief. Presently I saw on the floor, about a foot behind the medium, and between her chair and mine, a luminous ball, like a phosphorescent sponge, rather larger than my fist. It was quite clear but it vanished in a few seconds. Further luminous patches then appeared protruding from under the curtains. The ball was exactly such as has been described by Miss Scatterd in her observations upon Eva.

There was a long pause then, and afterwards some scattered manifestations of this whitish growth, which never became solid, as I have seen it in Paris, but always gave an impression of glutinous vapour. It bobbed up in little knobs several times, as if some small white animal had peered over the edge of the table. Once it came like a long mushroom with a rounded head, swaying up from the floor. The medium, in trance, clutched at this head and I saw her hand clearly grasp some solid. Then it vanished away. From first to last we saw nearly a dozen of these ectoplasmic appearances.

A running accompaniment of raps went on during the whole sitting. Sometimes they were low clicks and came from the cabinet. Sometimes they were loud taps on the table. They answered Yes or No, but broke down on a larger conversation. Once the bell upon the floor rang several times.

None of these results were very sensational, but they were marked and honest, in good evidential light. We were all of opinion that the medium could in no way have produced them physically, and it is certain that the ectoplasmic appearances were quite detached from her and out of her reach. Several times the curtain of the cabinet was blown out as in a high wind, and twice I was touched by some solid body when I was quite clear of the medium. The sensation was that of a dog rubbing against my leg.

Yours faithfully,

ARTHUR CONAN DOYLE.

July 19th, 1922.

PADRE PIO.—A correspondent writes to say that the convent of Padre Pio is at San Giovanni Rotondo, two and a half hours' ride and half an hour's walk from Foggia. As a member of the Roman Catholic Church she has spoken to him, but only members of that Church could get access. All correspondence is with the Superior of the Convent, and the only method of general approach is by kneeling for his blessing on the conclusion of Mass.

A CRITICAL EXAMINATION OF THE ALLEGED FRAUD WITH THE CREWE CIRCLE.

BY THE "LIGHT" INVESTIGATOR.

Since the publication of the May issue of the "Journal of the Society for Psychical Research" containing a report of a test experiment with the "Crewe Circle," in the course of which it is alleged Mr. Hope and Mrs. Buxton (members of the Crewe Circle) resorted to trickery, a considerable amount of publicity has been given to this case. The Press generally have quoted it at great length as a charge of fraud proven on facts, and the public have in consequence taken it for granted that the S. P. R. are satisfied and there the matter ends. We have, however, had a long experience of these so-called "Test experiments," and in many cases, after a careful and unbiassed examination of the proceedings, they have proved to be anything but watertight, although perhaps the first impression conveyed the idea that the charge against the medium was unanswerable and fraud proved up to the hilt.

On the first reading of the Report in the May issue of the "Journal of the S. P. R." on page 271, entitled "A Case of Fraud with the Crewe Circle," the evidence appears to be conclusive, and it may still appear to be such to many people. But since the report was published we have, in view of the importance of this case and the official nature of the charge, made a very careful examination of the whole matter, and we now intend placing before our readers an analysis of the evidence and a summary of the outstanding features. We have had the privilege of putting a series of questions touching certain vital points in the case to Mr. Harry Price and Mr. James Seymour, who, together, conducted the test. Mr. Hope and Mrs. Buxton have also answered a series of questions. These will all be dealt with in the course of our statement. Before proceeding with our analysis we will at this point give a summary of the account of the test experiment from the "S. P. R. Journal" for the convenience of those of our readers who are not fully acquainted with the particulars.

It appears that as early as 1915 Mr. Harry Price applied to Mr. William Hope for a sitting, but received no reply. Eventually Mr. Price obtained on January 12th of this year an appointment for a sitting at 10.30 a.m., with Mr. Hope and Mrs. Buxton at the British College of Psychic Science, Holland Park, London, on February 24th. Being a member of the S. P. R., Mr. Price informed the Secretary, Miss Newton, of his appointment, obviously with the purpose of obtaining the Society's official recognition of the test. On January 25th Mr. Price visited the works of the Imperial Dry Plate Co., Ltd., at Cricklewood, and arranged that he should be supplied with specially prepared plates, that is to say, plates marked in such a manner that substitution could be at once detected. The method adopted is explained in a letter sent on January 28th to Mr. Price by the Imperial Plate Company as follows:—

We are sending to-day under separate cover the box of our Flashlight plates, quarter-plate size, bearing batch No. 14400 G. These six plates have been specially dealt with by us, and have been put through an exposure for a small portion of each under our X-ray apparatus, so that when the plates are developed parts of the design of our rampant lion trade mark will appear upon each of them.

Four of the plates when put together will complete the whole design, whilst the other two will only form a portion of the design, whilst we have the remaining two to complete the figure in our possession, which we are retaining until you communicate with us again.

We have tested this method and find it to be quite infallible, and it is impossible for anyone to have adopted the same steps which we have with regard to these six plates, and therefore it would be quite impossible for anyone to have effected any exchange of plates for the method you have under consideration.

Mr. Price received the postal packet, so we understand, by the following mail on Monday, January 30th, at his home at Pulborough, Sussex. A neighbour of his, a Mr. H. J. Moger, sealed the packet privately the same evening and posted the packet to the Secretary of the Society for Psychical Research, as the official report states, for "safe keeping."

The packet therefore remained in the custody of the S. P. R. from the date of its receipt, which would be

February 1st, until the morning of February 24th, when the research officer, Mr. Er. Dingwall, conveyed the packet to Mr. Price and his colleague, Mr. James Seymour, who were waiting by appointment at the Holland Park Tube Station. Mr. Price and Mr. Seymour then walked to the British College of Psychical Science. What occurred during the experiment we feel had better be given to our readers in the exact words of the verbatim report that was dictated by Mr. Price within forty-five minutes from the conclusion of the sitting to a stenographer in the presence of the Secretary and Research Officer of the S. P. R. at 20, Hanover-square, London.

We got to the British College of Psychical Science at 10.25 a.m., and the door was opened by a clerk. We took off our coats and walked into the reception-room where Mrs. McKenzie was waiting for us. We had a very pleasant conversation with her, and we were very cheerful and did all we could to impress her with the fact that we had come to Mr. Hope in a friendly manner and would put no obstacle in his way. We were escorted up to the top floor, and walked into the well-lighted studio, when Mrs. Buxton came in and was introduced by Mrs. McKenzie. I made myself extremely pleasant; said how sorry I was that they had been ill with influenza, and asked after the Crewe Circle, saying that my people were natives of Shropshire. I ingratiated myself with them in every way. Afterwards, Mrs. Buxton seemed particularly friendly. Just at that period Mrs. McKenzie left us, and Mr. Hope walked in from the room outside on the left. I repeated my solicitations after his health and made myself extremely affable to him. He also seemed very pleasant and friendly. He asked me whether I had ever done any photography. I said I used to do quite a lot some years ago—as I did. The plates had been on the table during the whole of the conversation and were in the original Imperial postal wrappers as sent to me at Pulborough.

Mr. Hope then asked us to sit round the table. We sat at a small table, Mrs. Buxton facing me, Mr. Seymour on my right, and Mr. Hope on my left. I noticed Mrs. Buxton eyeing the packet with the outer wrappers very considerably, because apparently she was not used to having plates brought like that. Mr. Hope then asked me to undo the postal packet, which I did, and I cut the string in two places, and threw the postal wrappers on the floor, placing the unopened packet of plates on the table. Mr. Hope then picked up the packet of plates and started examining them. Then Mrs. Buxton said, "They are flash-light." I said, "I told the Imperial people that they were for portraiture inside a London room, and they suggested flash-light." Then Mr. Hope examined the packet and he then handed it to Mrs. Buxton, who again examined the packet very minutely. I could see her eyeing the packet. In my opinion, at that juncture they came to the conclusion that the packet had not been tampered with, because at that moment Mrs. Buxton asked me whether the packet had been opened. I said, "It is exactly as I got it from the makers, outer wrapper and all"—I was careful to say that. Mrs. Buxton then examined it to find the speed number, as Mr. Hope apparently could not see it. Suddenly Mrs. Buxton said, "Here is the speed number, it is 400 on the packet," and Mr. Hope said, "Oh, yes that will be all right."

[Mr. Seymour here interpolated: "Mr. Hope said he had not worked with flash-light plates before, and thought they would be quite all right and not hamper the experiment. They were thoroughly taken in by the packet and were not suspicious of it."]

Mr. Hope then pushed the plates into the middle of the table, and said, "We will have a hymn," and asked me whether I had any particular choice of hymns. I said, "I know all the old ones—I should like 'Onward Christian Soldiers.'"

Mr. Hope looked at Mrs. Buxton and said, "Could you manage 'Onward Christian Soldiers'?" She hesitated, and so, as I saw the hesitation, I said, "Any familiar hymn will do." So Mr. Hope then said, "How about 'Nearer my God to Thee'?"

I then placed my hands flat on the table; Mr. Hope's right hand was on my left, and my other hand was on

Mr. Seymour's on my right, and Mr. Seymour's other hand was on Mrs. Buxton's—we were simply linked up. Mr. Hope and Mrs. Buxton's hands were not linked during the whole of the time. Mrs. Buxton then sang several verses—six or seven—of "Nearer my God to Thee," in a tune with which I was unfamiliar and did not recognise. I did, however, join in where and how I could.

After the hymn Mr. Hope gave a long impromptu prayer, in which he thanked God for all our many mercies, and hoped He would continue His blessings up to the present moment. He also craved blessings on our fellow-creatures and friends on the other side, and asked assistance in the attempt to link up with them, etc., etc. Then Mrs. Buxton sang another hymn, and then Mr. Hope picked up the packet of plates from the centre of the table and put them between Mrs. Buxton's hands; then he put his hands on hers, I put my hands on his, and Mr. Seymour came last of all, making a pile of hands with the packet of plates in the centre. Then we had another short impromptu prayer by Mrs. Buxton. Then the Lord's Prayer was sung, and a short hymn concluded the service.

Mr. Hope now asked me whether I would like to sit by myself, or whether I would like Mr. Seymour to sit with me. Of course I said I would like to sit by myself, and Mr. Seymour made the remark that as it was my sitting he would prefer that I should sit by myself.

[Mr. Seymour here interpolated: "It would not have helped me to sit with him, and to be alone gave me freer movement."]

Then the plates were left on the table; I stood up, and Mr. Hope went into the dark-room, and brought his dark-slide to the door to show me. He opened it out, saying, "These shutters pull out like this, etc." (It was an ordinary double dark-slide), and said, "This piece of black card in between is to separate the plates." He handed the dark-slide to me to examine, and I marked it indelibly twice on both sides (twelve marks in all), and then I handed it back to Mr. Hope. He said, "You see there is no film in here; some people think I put film in and do the trick that way," and I said, "However could they think such a thing, it is absurd!" He then came into the room, picked up the packet of plates, which were then on the table, and invited me to go with him into the dark-room. I was about to ask that Mr. Seymour should come with me, when he took the words out of my mouth by asking Mr. Seymour to sit down at the table with Mrs. Buxton, and to keep his hands on it all the time, so as to "maintain the influence." After the sitting was over, he said to Mr. Seymour, "You could have come in the dark-room, if you had liked."

At the entrance to the door he asked me whether I would open the packet of plates. While I was feeling for my knife, he pulled out a knife and opened the packet himself. He then made a remark to Mrs. Buxton to look after Mr. Seymour, while we were in the dark-room, after which he closed the dark-room door. He then handed me the dark-slide again, and also handed me the opened packet of plates. He then said, "I will not touch the plates, as I don't want you to think there is any trickery. Do exactly as I tell you, I will not put a finger on the plates." He then said, "Now which two will you have, some take one and two, some one and three, some three and four. Will you take the first and third?" I said, "I will take the first and second." He said, "All right, it does not matter; some have one and some have the other."

I then opened the packet of plates in the dark-room, and I took the first two out of the original wrapper. They had not left my hands, but he touched my hand and turned it to a certain angle, saying, "I must see that they go in the right side up" (which was quite a natural proceeding). The box containing the other plates were in my hand the whole time. He said, "Now do exactly as I tell you. Take the first plate and put it in this recess." He said, "Now I will put the black paper card over it," which he had retained the whole time. "Now will you put the next one on top, exactly coinciding with the other one?" We had some trouble in closing the dark-slide; at last, with his nail, he moved the plate a fraction and so closed the slide, which I took. All this was done under the red window, which I noticed, directly I stepped into the room, was a graduated light, darker at the top. We were close up under that window. He then took the dark slide from me, saying at the time, "Will you do up the packet of plates again, as we may want them later?" I said, "Yes, I will," and did so; but my eyes never left that dark-slide or his hands, although I was doing up the packet, and I saw him—as he backed, giving a half turn, two or three paces from the light—put the dark-slide to his left breast pocket, and take it out again [another one?], without any "talking" or knocking. He said, "Have you finished?" I said, "Yes." He then said, "Will you put the packet of plates into your pocket so as I cannot touch them." I said, "Yes." We got to the door; he was just going to open it, when he said: "Would you like to mark the plates and write your initials on them?" I said, "I don't think it matters; would you advise it?" and he said, "Oh, well, some do it; some do not." I said, "I don't think I will

in this case," and he said, "All right, if you are satisfied, I am." He then handed me back the dark-slide, after I said I would not write my initials on the plates, and we walked into the studio.

[Mr. Seymour said he was doing nothing at all while waiting with Mrs. Buxton.]

Directly we entered the studio, I, thinking he would want the slide at once, pulled it out of my pocket. The excuse I made was that I thought he wanted the slide, but in reality it was to see whether my marks were on it. They were not. But Mr. Hope said, "Put them (the plates) back in your pocket, as there is such a bright light in here, it will fog the plates." He then asked me to sit down on the chair. He then said, "This is an old Lancaster camera, given to me by Archdeacon Colley," and I remarked, "It must be a curio." He started focussing the camera, and asked Mr. Seymour to come over and focus it too. Mrs. Buxton then asked me to get into position and keep still. Mrs. Buxton then came over and asked for the dark-slide and handed it to Mr. Hope. He then drew the shutter of the dark-slide, and threw the focussing cloth over it and the lens of the camera, making a cap of it. He said, "Please be still." I was looking full at the camera. Mr. Hope then pulled up the dark cloth from off the lens, and during the exposure he gave I counted in my mind, "one and two and three and," etc., and counted in that way up to nineteen (seconds). It was an abnormally long exposure for plates of 400 H. and D. He then threw the dark cloth over the lens again, and Mrs. Buxton said to Mr. Hope, "Is that No. 1 or No. 2?" He said, "That is No. 1." Mrs. Buxton then said to me, "Will you kindly take a slightly different position for No. 2?" and I turned my head to the right, evidently too far round for their idea, and they told me to turn it to the left a little, and would I look at Mrs. Buxton. This I did. They changed the dark-slide round and withdrew the second shutter and exposed another plate, and gave as long an exposure as before—I counted up to "18 and." While the exposures were going on, Mrs. Buxton and Mr. Hope buried their heads in the sides of the focussing cloth, as through in prayer, and kept contact with the camera.

They then closed the dark-slide up and took it out of the camera, and immediately handed it to me again. I then put it in my pocket. Mr. Hope turned to Mr. Seymour and said, "You understand photography?" Mr. Seymour said, "Yes." Then he turned to me and said, "You can develop it if you like" (referring to both of us), and I said, "I will develop it." We three then went into the dark-room with the slide in my pocket. Mr. Hope then started mixing some developer into a glass measure; brought me a rather dirty (stained with silver stains at the bottom) porcelain dish which just held the two quarter-plates, which were developed together. Mr. Hope took the dark-slide out of my hand and opened it. He then said, "Hold out your hands and I will tip the plates on to your hands so that I do not touch them." He did so. I then put the plates in the porcelain dish myself, and Mr. Hope poured the developer over them, and to my surprise, instead of the plates flashing up black at once, as it seemed they ought to have done had they been those I brought with me, the plates developed slowly (as ordinary slow plates would do).

During the period the plates were developing, we were talking upon various subjects, about photos Hope had taken; and he told us that last week he had to take ten plates before he got an "extra" on one. Naturally, I was very anxious, and I kept on looking to see the Imperial Company's trade mark come up at the corner of the plates; not a sign of it. On the other hand I noticed that there was an "extra" forming on one of the negatives. I then took the dish and examined the plates more closely at the red electric light, and he said, "Don't put it too near or you will fog them, as I did so last week," and he said he had spoken to Mr. McKenzie about this light, and he—(Mr. McKenzie)—had not done anything yet. I then looked at the plates again, and I saw that the trade mark of the Imperial Plate Company was not coming up on the plates, and that there was an "extra" on No. 2 negative. I cried out, "I am so glad we have an 'extra' on here, thank you very much indeed." I then asked him whether they were done, and he then had a look. We waited a few minutes longer and he said, "Take them out of the developer. Mind the step, and put them in the large dish of hypo, which is up there, and do not put them on top of each other." I took them out of the developer and put them in the hypo. We then went into the studio again where Mrs. Buxton was awaiting us. I told Mrs. Buxton that what I had come for had been very successful, and thanked her very much for her help and that of Mr. Hope. Then Mr. Hope went out of the room for a few minutes, and I then asked Mrs. Buxton whether I could take the other negative away with me, as I fancied it was a good portrait of me. Mrs. Buxton thought they had no objection at all. She said, "What will you put it in? I will try and find a box when Mr. Hope comes in." Mrs. Buxton then went into the dark-room and had a look at the negatives, brought out the one I wanted—not the one with the "extra" on—and gave it to me. I said I could

take it all right. Then she went into the dark-room again, and brought out the negative with the "extra" on, and I was highly delighted to see a charming female form looking over one of my shoulders. I said I wondered whether this was my mother, and Mr. Seymour said, "Surely your mother would be older than that." "My mother died at the age of forty-one," I said. Mrs. Buxton said, "This is a very good one indeed." I said, "How many prints can I have?" She said, "Mrs. McKenzie arranges all those matters. Will you see her?" At that moment Mr. Hope came in again and showed me a letter he had recently received from Glasgow, where one of his sitters had recognised a relative. I then once more thanked Mr. Hope for the great service he had been to us that morning. Mr. Hope said that he thought the result was very successful and that he was usually at his best early in the morning, and that accounted for a very successful "extra." I said if I happened to be near Crewe I should like to call on him, and he said "Do, and we will fix up a sitting with you, but let me know a little beforehand." I took my negative away; shook hands with them both; saw Mrs. McKenzie; thanked her and told her it had been very successful, and asked her if I could have a dozen photographs. She said, "You are entitled to two," and so I offered to pay for the other ten, which she said would be sixpence each. I gave her a £1 note, and she went into the office and brought me back the change. We left the college at 11.20 a.m.

[Mr. Seymour is in substantial agreement with everything that Mr. Price has said concerning the part that he played in the sitting.]

[Signed] HARRY PRICE.

The same afternoon, Mr. Price, Mr. Seymour and Mr. Dingwall went to the studio of Reginald Haines, in Southampton-row, where the remainder of the plates were developed at 3.5 p.m. by an operator of Mr. Haines' under supervision. On each of the four plates the section of the Imperial Company's trade mark came up clearly, thus showing what part of the design Hope had retained.

In concluding the report and referring to the two lion-marked plates selected by Mr. Price in the dark-room and for which it is stated Mr. Hope substituted plates of his own by a change of slide, the "S. P. R. Journal" states: "Of the two original plates retained by Hope, one is now in our possession." How the officials of the Society obtained this plate they have up to now refused to disclose.

The above is the evidence upon which the officials of the S. P. R., Mr. Harry Price and Mr. James Seymour, have formed their conclusions.

One naturally at once asks what have Mr. Hope and Mrs. Buxton to say to it all.

On the ninth day of June an examination of Mr. Hope was conducted by Mr. H. W. Engholm, in the presence of the Editor of LIGHT, Mr. George E. Wright, the Organising Secretary of the London Spiritualist Alliance, and a member of the S. P. R., Miss F. R. Scatterd, also a member of the S. P. R., and Mr. E. S. W. Isaac, a member of the firm of C. O. Humphreys, solicitor, at this firm's office. Mr. Hope, after answering some sixty-eight searching questions, finally made the following statutory declaration before a commissioner for oaths:—

"The allegations against me contained in the said Report ("S. P. R. Journal" for May, 1922), are untrue and have no foundation whatever."

In the face of this declaration by Mr. Hope, the S. P. R. official statement is to the effect that:—

"In the above case, it can, we think, hardly be denied that Mr. William Hope has been found guilty of deliberately substituting his own plates for those of a sitter."

Mr. James Seymour, in replying to the question, "Are you quite satisfied in every way that this test with Hope was watertight and conclusive," put to him by Mr. H. W. Engholm, on July 6th, answered as follows: "I think it is conclusive and as watertight as the conditions would allow."

To the same question put to Mr. Harry Price on June 28th, by Mr. H. W. Engholm, the following answer was given, "I am satisfied that the test showed that Hope substituted my two plates for others."

Mrs. Buxton has also made a similar declaration to that given above by Mr. Hope.

It now remains for us, in view of the above denials and affirmations, to analyse the whole case, and we intend to give our readers this analysis in our next and subsequent issues. We will endeavour to present this experiment step by step and deal with the case in a strictly judicial manner. Nowhere in this case does the question arise as to whether Mr. Hope or Mrs. Buxton are mediums or not. The crux of the evidence rests entirely on the fact that a trick was perpetrated by someone. The plates were changed. At what period in the history of this experiment was this substitution effected? What opportunities had any of the parties concerned for doing this? and what motive underlies this substitution? These are the main questions.

(Continued at foot of next column.)

THE ATTITUDE OF PROFESSOR RICHET.

BY WILLIAM F. STEPHENS (Seychelles).

I must say I am very disappointed with Richet's attitude; despite his conviction of the truth of the phenomena of "abnormal psychology," he has apparently not budged from the materialism of men like Büchner. At any rate, there seems to me little difference between saying with Büchner and others that "the brain secretes thought just as the liver secretes bile," and saying with Richet, "on ne peut admettre la persistance de notre fonction d'intelligence sans l'organe cerveau plus que la sécrétion rénale sans le rein" ("Revue Metapsychique," November-December, 1921). Thus, according to Richet, intelligence is the function of brain. Such a position was a meaningless absurdity even in the heyday of materialistic evolutionism. What is one to think of it now—and taught by a man who not only believes in "metapsychism" but who has done so much to establish its facts? Is it merely a concession to the orthodoxy of his profession of physiologist? Indeed, the whole extract from his work as given in the "Revue" is surprisingly superficial and ill reasoned, and it must have been a childish easy task for Dr. Geley to demolish it. The very start is topsy-turvyism. He says, "Voici comment se peut exprimer en pen de mots la théorie spirite. Au moment de la mort, l'intelligence humaine ne disparaît pas . . ." etc. Thus he seems to imply that "la théorie spirite" is based upon an assumption of survival, instead of which survival is simply one of the deductions from all the evidence of supernormal phenomena (apart from arguments current in "metapsychique" times) which all point to the existence of a mental entity "superior" to the body—an "entity" which appears to use the "body" as an artisan uses a tool or instrument through which he (so to speak) expresses himself. Richet goes on to argue that the "Piper personalities" were all modifications of the real Piper—which is possibly true. Let us grant the point. But how is Richet going to explain—on his "renal" analogy—the existence of all these varying personalities "in" the one single body Piper? Every one of these "multiple personalities" has its own set of memories, usually exclusive of every other set—its own peculiar character, emotional and intellectual volitions.

The old physiology was hard enough put to it to explain even ordinary normal conscious memory in terms of "nerve-cells"—but with its apparatus of "nerve-traces"—"chemical modifications," "paths of least resistance" and so on, it could assume a more or less plausible aspect, but when the same set of nerve cells (i.e., Mrs. Piper's nervous system) have "deposited in them"—or "impressed on them"—à la Richet, a number of totally distinct sets of memories in great, continuous, and self-consistent "blocks"—each "block" without any cognisance of every other "block"—how explain that?

How is Richet, or any other physiologist, going to make any sort of conceivable mental picture of an adequate mechanism to account for phenomena of this kind? Add to this, what Richet himself admits, that each of these separate "blocks" of memories, coalesced into a characteristic personality, is endowed with a sort of secondary supernormal faculty, even more wonderful, viz., "lucidity," and that the lucidity of each personality is as distinct from all the others as is the "primary" personality itself! And yet—"tout semble prouver que l'intelligence a fonction du cerveau!" These phenomena are apparently part of the "tout." But have we not a right to ask men of this school to condescend to particulars a little? If mind is but a function of brain, of what part? Or the whole of it? Of course one could ask questions on these lines for hours, not one of which could be answered. And then what is this brain—this mass of cell tissue? Is it anything more than an immense aggregate of molecules in ceaseless motion, and is not each one of these molecules an assemblage of atoms, and each of these again ultimately a nucleus of positive electricity around which revolve "particles" of negative electricity like an infinitesimal planetary system? It is such according to the new theories

(Continued on next page.)

(Continued from previous column.)

With the documents and statements we have before us we will review this case in detail. We may prove nothing. At the same time, in the course of our examination of the evidence, it may appear that the test was not watertight after all. In any case we feel it is a duty to our readers and the many who have had sittings with the Crewe Circle to present the fullest possible survey of the whole matter, and thereby enable the readers of LIGHT to arrive at a true solution of a problem that has puzzled many who are actuated only by the best and fairest motives in their investigations into the realms of Psychical Research.

(To be continued.)

of physics. Where, then, are we to place these "traces" or "paths of less resistance" of the physiologist in all this? It is all very well to answer that the "complexity of the question," and its difficulty are so great that it is absurd to expect explanations of any sort or kind in our time; that is true—but we ought to be able to say of what *kind* the explanation will turn out to be—to make some sort of mental picture of what it conceivably might be.

Richet asserts that "other intelligences" probably exist in Nature, "mais ce ne seront plus des intelligences humaines." He is apparently forced by the phenomena to admit the probable existence of non-corporeal "intelligences." He must have been driven to this conclusion by observing the action or effect of these "intelligences"—how otherwise did he recognise them as "intelligences" unless he perceived evidences of their reasoning power, or manifestation of their will? Reason is impossible without memory, for in the old analyses it is reduced to the perception of relations, and no relation between A. and B. can be perceived if A. is forgotten already whilst B. occupies the field of consciousness. Thus according to Richet himself, reason, will, and memory *can* exist without a bodily substratum. There is little need to follow out this line of argument further or draw attention to the momentous consequences of this admission once made. To my mind, it matters little that Richet calls these "non-human intelligences." I would willingly present him with the use of the adjective. The spirits of the departed might well be called "non-human" in his sense of that word, for he has already defined "human" intelligence (as being essentially associated with a human body) in a passage which is, by the way, a beautiful example of the fine old process of "*petitio principii*" (see pages 390-391), *for this is just the whole point in dispute*. Of course if it is incorporated in his major premise it will be found in his conclusion. He repeats the same elementary fallacy in another passage: "Cela ne signifie nullement la negation de forces intelligentes, sans cerveau. Mais ces forces intelligentes qui ne sont pas sous la dependance d'un substratum materiel n'ont rien de commun avec l'intelligence humaine!"

If, by the words "human intelligence" you start by meaning an intelligence, "*sous la dependance d'un substratum materiel*," why it naturally follows that these "hypothetical intelligent forces" are not human, for they lack a material substratum. An "intelligence" cannot be an intelligence at all—human or non-human—unless it "*possesses*" (as Richet very loosely puts it) "conscience, memoire, sensibilité, raisonnement, volonté—c'est à dire les caracteristiques psychologiques humaines." It must have been by the exhibition of some or all of these characteristics that Richet was led to conclude the probable existence of the entities he is alluding to. He also speaks of these "non-human intelligences" as taking pity on our anthropomorphism if they wish to enter into relation with us. (The words are his own.) Thus emotion and imagination are already permitted to them. Side by side almost with this ultra-caution we find him committing himself to the very opposite, extreme imprudence and exaggeration of statement in the sentence: "We are perfectly sure that the atoms of carbon, phosphorus, hydrogen, oxygen, nitrogen and sulphur which constitute our bodies are *immortal*" (page 391). *Are we indeed?* . . . And in the face of modern theories concerning the disintegration of the atom? His attitude seems a peculiar blend of extreme scepticism and credulity. His sentence is far too sweeping.

However, I cannot sort out here all the confusions to be detected in this extract from Richet's book, nor arrange them in due order to show the logical nullity of the whole.

I shall certainly get the book, for it will be (as a record of careful observation and experiment) an authoritative work, but his reasoning, as shown in his own article, I consider to be one of the weakest exhibitions on the part of a scientific man that I have ever come across.

Finally, it is unfair and misleading to speak of the "spirit hypothesis" as merely an hypothesis. Of course it began as such, but it is not made clear that the investigators who hold it now—do so, *not* as an assumption "adopted at the outset with unreflecting enthusiasm"—as Richet puts it—but as a *conclusion* adopted because it appears to *explain a greater number of facts* than any rival "hypothesis." Nothing could be further from the truth than to present it as merely an assumption from the start (*début*). Richet does not accept this conclusion, but he knows it is a conclusion adopted by his opponents. Sometimes he speaks of it as a "theory" and so ascribes a higher validity to it—for a theory is more than a mere hypothesis. The alternative appears to consist of elaborate descriptions of the facts in technical formulas, leaving on my mind the impression of "confusion worse confounded."

AN interesting address, reported by the "Yorkshire Observer," July 13th, was given by Mr. J. Arthur Hill on the League of Nations, in which he pointed out the benefits that have already and may in the future accrue from the actions of this body. Stress was laid on the importance of national brotherhood from a political point of view. The subject is of interest as Spiritualism is working for the same ends from a still higher point of view—the brotherhood of spirits, now and hereafter.

RAYS AND REFLECTIONS.

I have been pondering the remark of an Indian sage who wrote, "Neither the physical plane man nor the spiritual plane man has this curse of pessimism." It is quite true. There are no pessimistic animals and no pessimistic angels. Pessimism is a mark of what the Indian philosopher would call the "mental plane man." It is a kind of infantile disorder—a spiritual "teething" or measles; a symptom of a transitional state. The cynic is nearly always young, and cynicism always a sign of immaturity.

One of my reflections on life is that men who are accustomed to hoodwink their fellows almost invariably show the same propensity to humbug themselves, and so to become the victims of their own deceptions.

A philosophical friend of mine calls this "the psychological state," and maintains that it affects, more or less, the greater proportion of mankind. He says that clear, independent thinking is very rare, most people having in their minds some pet prejudice or pre-conception which colours all their views of life. Sometimes it is a set of doctrines—religious or otherwise—to which everything else has to conform. It is no matter whether what they deal with is a fact or not. If it is a fact they reject it as a fiction, because it does not please them. If it is a fiction it is eagerly welcomed as a fact should it happen to accord with their own prejudices.

On the other hand I have met with people whose experience of the world has made them cynical and misanthropic, their standard of truth being that it is something one would rather not hear. It was a man of this type who once remarked to me that he found accounts of the life after death so personally objectionable that he suspected they must be true, since the truth was always disagreeable! But I dismiss this attitude as a mere pose, believing with Keats that Truth is Beauty, and that ugliness and falsity are much the same thing.

When I wrote (p. 375) of the journalist who smelt flowers on seeing a bee in the street, I attributed the experience to the power of suggestion, and Miss Bowley in giving some of her experiences of a similar kind, coincided in that view (p. 407). But I. W., a Devonshire correspondent familiar with bee-craft, tells me that a bee with a full load of pollen or a full honey sac naturally smells of the flowers on which it has been working. I defer to the authority, and admit that in the case of the bee we may have a quite "materialistic" explanation. But that, of course, as I. W. admits, does not abolish the idea of suggestion in other cases.

D. G.

THE DIVINE MYSTERY OF NUMBERS.

Mr. G. R. Dennis writes:—

In your issue of July 15th, Mr. Stanley de Brath raises an objection to research into the "gematria," or hidden code of letters and numbers, in the New Testament, on the ground that it involves the theory of "verbal inspiration." This is true only to a very limited extent. According to the doctrine of verbal inspiration, the whole Bible was dictated, word for word, by God, and is therefore absolutely true and of equal value throughout. One may believe that, as Mr. Bligh Bond says, "Number and Geometry were the natural vehicles for the inculcation of spiritual knowledge," and that esoteric teaching was conveyed by their means, without endorsing any such extravagant theory. It is only necessary to suppose that certain words and phrases, and especially the "words of power" uttered by our Lord, have been correctly transmitted. On any theory of inspiration such a claim appears to be reasonable, more particularly now that we are learning more about the real meaning and method of "inspiration" than the old theologians knew. But in any case, the point is whether the existence of the gematria is a fact. If it is, then it must be accepted as such and our preconceived ideas must be readjusted so far as may be necessary. Spiritualists are so accustomed to the use of purely *a priori* arguments on the part of their opponents, that they should, I think, be very careful how they bring them forward in disparagement of other branches of occult research, with which they do not happen to be in sympathy.

ERRATA.—The sentence in "Prevision and Predestination," by "Lieut-Colonel" (p. 454), "Events do not stagnate in a changeless condition until they enter this time section, they evolve while they are passing through this section, and then stagnate in history for the rest of their existence," should read, "Events . . . section. evolve while they are passing through this section, and then . . ."

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A man of wide outlook, concerned with large principles, he surveys his new ground sanely and with the precision of the clear thinker.

He is not chiefly concerned with the rather confused issues arising out of psychic phenomena, although we doubt not that if he came to grips with these he would make a better showing than most of his literary contemporaries. He looks at the main issues. Has man a soul—is he a spirit? He does not yet give the question a decided answer. He is sagacious enough to see that it is a stupendous question, and we note with pleasure that he does not try to compass it at a bound. We prefer in this matter to see consecutive steps and measured judgment. That means that the mind is always soundly based; there is no unconsidered leap from which there may come later an equally hasty retreat.

Many of us have trodden the same path before him and we bid our fellow-explorer welcome and good speed. In one of his latest articles, "The Case for Spiritualism," "Nunquam" pleads that the subject shall have a fuller and fairer trial than it has hitherto received. He finds that the literature of Spiritualism "is not the ephemeral and superficial tissue of plausibilities and surmises it is so generally supposed to be." "Why, cert'nly," as Pat Fay, another old "Clarion" writer, would have said. The real example of an "ephemeral and superficial tissue of plausibilities" is rather represented by the popular thinking on the subject of Spiritualistic literature. There is unhappily some justification for it, but of that we need say no more, for the fantastic and nonsensical side of Spiritualism is bound for its own place. It will reach the dust-bin of oblivion in no very long time now.

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line of inquiry," he writes, "I feel convinced is our own subliminal selves." This is of happy augury, and shows that Mr. Blatchford is a robust thinker, endowed with clear insight.

He has had no psychic experience, unlike most of us who are associated with LIGHT. He will doubtless find these, as we find them, rather supplementary and confirmatory than fundamental to his inquiry. Anyway, we give him hail and fraternal greeting as a fellow-adventurer who will go far and achieve much.

DR. VON SCHRENCK-NOTZING ON DR. FOURNIER D'ALBE'S WORK, "THE GOLIGHER CIRCLE."

SPECIAL TO "LIGHT."

If anything could have strengthened my conviction of the correctness of Dr. Crawford's researches it has been Dr. Fournier d'Albe's work, "The Goligher Circle."

The search by Dr. Fournier d'Albe for proof of fraud has not in my opinion succeeded.

The belief of this enquirer in deception is not any proof of it. Even his optical perception of a limb of Miss Goligher which is credited with raising a small stool, is not free from being questionable. In the dark he observed a limb proceeding from the medium and believed that it was a leg.

Could it not have been a question of something extruded in the form of a leg? Could not Fournier, in his prepossession, have exaggerated unwillingly the sense impression and overweighted its meaning towards his own view? This single observation is no proof; it can only be taken into account as a suspicious incident.

That the sample of teleplasma has the structure of woven material advances proof no further. This happens with all materialising mediums.

The conditions of the research at the Fournier sittings were in part not sufficient, so that in many cases indeed the possibility existed under these conditions that one or the other phenomenon could be carried out by trickery.

But possibilities are not facts of proof, and in my opinion it was an omission on the part of Dr. Fournier that he did not arrange the conditions of the research somewhat better. One sees in his whole proceeding a lack of experience at this kind of investigation. To this must be added the fact that his own researches are not described quite clearly enough; one can put before oneself no real picture of the sittings.

In addition, in a large number of his observations the data of the distance of the various articles from the medium are wanting.

On the other hand, contrary to his subjective conviction, phenomena are described which the reader cannot conceive to have been produced by means of fraud; for instance, the removal of the tennis ball from the bottle. But even here the exact description of the experiment is missing.

Dr. Fournier's twenty sittings are not able to produce a single convincing proof of deceit.

But even supposing that Miss Goligher did in some instances help a little, which happens with nearly all genuine mediums, what did that prove?

Certainly such simple manoeuvres of deception cannot rebut the positive results of Crawford, Hunter, Stephenson, Mr. Whately Smith or Professor Wm. Barrett. In this field one has not to ask oneself what, in connection with any phenomenon, is false, incorrect or trickery, but exclusively whether at all with the person in question real supernatural effects, quite free from all doubt, have been established.

The observation of one physical phenomenon free from all doubt cannot be weakened by a hundred negative instances with the same medium.

When one regards as a whole the great mass of experimental data placed before us, the fact stands out beyond discussion that Miss Kathleen Goligher is a true medium with authentic phenomena.

We are indebted for the above valuable expression of opinion to a correspondent who has been closely associated for some years with the Goligher Circle and the late Dr. Crawford. Dr. Schrenck-Notzing, in forwarding his views on Dr. Fournier's work to our correspondent, gave him permission at the same time to offer us a translation of them for publication, and in view of their importance our readers, we know, will greatly value this statement from such an authoritative source.

ALL you do is open to us, and scanned with interest and much care, if perchance we may be able to throw into your worship, from time to time, some sprinkling of heavenly dew which shall tincture it and you with thoughts of Heaven.

—VALE OWEN SCRIPT.

BUT, know this, that only spirits on high planes can see deep into the soul of a being on earth, and not those spirits that are attached to earth by reason of their limitations.

"THOUGHT LECTURES."

THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

Sir Arthur Conan Doyle, in a letter to the "Evening Standard" published on July 19th last, says: "I notice that you ask my opinion upon the charge of trickery brought by Mr. Price against Mr. Hope. It is impossible for me, or you, or anyone else to say what exactly occurred upon that occasion, since we have the very damaging assertion of Mr. Price and his colleague, upon one hand, while Mr. Hope has sworn an affidavit upon the other. But, treating the matter more broadly, I may say, with a full sense of responsibility, and with all the weight which 35 years of psychic study, and nearly 30 years' membership of the S.P.R. can give me, that I am absolutely certain of the reality of Mr. Hope's mediumistic powers."

In the current issue of "John o' London's Weekly" appears a letter signed E. S. Thomas, of the Turf Club, Cairo, in which the writer comments on Sir William Crookes and the Katie King phenomena as follows: "H. F. Field, in your issue of May 6th, must surely be entirely ignorant of the phenomena which convinced Sir William Crookes, and of the conditions under which he observed them. Does he know, for example, that the materialisation of Katie King took place in Sir William's own laboratory, that he held her hand on occasions until she disappeared, and that he himself states positively that he saw, by means of a phosphorus light—invented by himself, whose rays were non-inimical to the materialised form—that he saw the 'weeping medium' lying on the floor in the cabinet in his own laboratory, and the luminous materialised form of Katie King standing at her head, speaking words of comfort and farewell to her on that, her last appearance? Professor Huggins, the astronomer, witnessed these laboratory phenomena. Think of what Crookes's work was as a scientist—exact, painstaking, and eminently sane to the last. Is his evidence to be lightly rejected? 'Why do the phenomena occur so rarely, if true?' it is asked. But why is there only one Shakespeare: why so few great poets and artists and scientists? An equally legitimate question, and equally inexplicable. I say nothing here of the phenomena he observed with the 'medium,' D. D. Home."

Mr. Robert Blatchford, in this week's issue of the Manchester "Sunday Chronicle," reviews with great care and fairness the experiments with the medium Frank Kluski, conducted at the International Metapsychic Institute in Paris, under the direction of Dr. Gustave Geley, Professor Charles Richet, and other men of science, details of which were given in a paper by Mr. Stanley de Brath in a recent issue of LIGHT. The phenomena in particular Mr. Blatchford refers to are those of the wax moulds of materialised hands, and of the Professor's claims. He writes:—

"Now, my friends, we see this claim, we realise all that it implies. What are we going to do about it? Shall we believe it, or shall we dismiss it as 'ectoplasmic nonsense'? Messrs. Geley and Richet are eminent men of science. They

MRS. CADWALLADER BIDS FAREWELL.

Mrs. Cadwallader, who is one of the foremost leaders of the Spiritualist movement in the United States, wrote to us on the eve of her departure from Liverpool for Chicago as follows:—

"Returning on the 'Baltic,' July 22nd. I am impressed with the earnestness of the English Spiritualists. Spiritualism is truly God's message to the world, and means nothing to the individual until it reaches that inner consciousness, which makes him feel it as a vitalising power urging him to greater heights of spiritual unfoldment and to greater service for his fellow man. The world is so full of sorrow through bereavement, that in the first shock which comes through the loss of dear ones, theology is



Mrs. M. E. Cadwallader, Editor and Proprietor of the "Progressive Thinker," Chicago, U.S.A.

of no comfort, nor faith of no avail. Mediumship has been the avenue of comfort and consolation, therefore it is a divine gift and should be guarded carefully. It is the jewel of great price, which cannot be bought, and its possession is beyond all price. My visit here has been of great value because of meeting and greeting old friends. Yet the physical absence of Mr. E. W. Wallis and Mr. J. J. Morse and other well known workers brought sadness. Spiritualism has a great mission. Its adherents, coming as they do from all shades of belief, have many divergent opinions. It remains to unify them and unite for the purpose of spreading the truth of its teachings. Men and women will be better in every way when they have conscious knowledge of the phenomena of Spiritualism scientifically demonstrated. I heartily appreciate the courtesies everywhere extended during my visit, and hope out of the gathering of International representatives will come marked good for the cause. And now good wishes to all."

are men of honour; and these experiments were the sequel to others of a like kind made in the presence of a hundred doctors and savants. Were those hands the hands of spirits? If they were not the hands of spirits, what were they? If they were the hands of spirits, consider the tremendous importance of the fact. When I read the report in LIGHT, I wrote to the lecturer and asked him some questions. In reply he sent me answers which I shall quote, and with the answers he sent the typewritten script of his lecture and photographs of some wax gloves made upon materialised spirit hands at Warsaw. Here are Mr. De Brath's answers to my questions:—

"1. The séances are not Spiritist séances at all, but are the present

phase of experiments on materialisation conducted for several years, and still continuing, on a purely scientific basis.

"2. They have been made public in France by full reports in the 'Revue Metapsychique' for 1921, and in Professor Richet's treatise, January, 1922.

"3. The French Press has noticed these experiments, but the English Press has not, except LIGHT, as far as I know. I sent accounts of these experiments to three or four English journals and magazines, but they were declined; the public, I gather, is not interested in such things.

"4. As far as I am aware, no conjurer offered to reproduce the phenomena, and I am quite sure none could do so.

"5. They have been much criticised, but not denied, for the antecedent experiments were witnessed. Dr. Geley says, by over 100 medical men, first and last, and were lectured upon in the theatre of the Medical College at Paris."

Mr. Blatchford's comments on Mr. Stanley de Brath's reply are as follows:—

"Were those gloves made in the manner stated? If they were, how could they have been made unless by spirits? Spirits, Dr. Geley says, appeared and handled and examined the gloves. I say again, what are we going to do about it? We cannot accuse these distinguished French savants of falsehood. I for one really cannot believe they were made the dupes of fraud. What alternative have we to belief? I have none. I am even ashamed to say, with the judge, that the evidence is conclusive, but the phenomena are impossible; I am getting shy of that word impossible. How do we know what is or is not possible? No. What is needed is more experiments; experiments made in the presence of the best-qualified expert sceptics and men of science. Let the strictest tests be applied and the closest watch be kept, and then make the facts public and let our wisest minds try to explain the phenomena. I think these experiments justify my contention that the Spiritualist phenomena ought to be investigated, and that the case for Spiritualism deserves a fair and candid examination. That newspapers should refuse such copy as the story of the Paris experiments affords is to me almost incredible. If editors suppose the public is not interested in such things they are egregiously mistaken. There are millions of women and men in this country alone who are intensely interested in the subject of survival after death."

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DR. VON SCHRENCK-NOTZING ON DR. FOURNIER D'ALBE'S WORK, "THE GOLIGHER CIRCLE."

SPECIAL TO "LIGHT."

If anything could have strengthened my conviction of the correctness of Dr. Crawford's researches it has been Dr. Fournier d'Albe's work, "The Goligher Circle."

The search by Dr. Fournier d'Albe for proof of fraud has not in my opinion succeeded.

The belief of this enquirer in deception is not any proof of it. Even his optical perception of a limb of Miss Goligher which is credited with raising a small stool, is not free from being questionable. In the dark he observed a limb proceeding from the medium and believed that it was a leg.

Could it not have been a question of something extruded in the form of a leg? Could not Fournier, in his prepossession, have exaggerated unwillingly the sense impression and overweighted its meaning towards his own view? This single observation is no proof; it can only be taken into account as a suspicious incident.

That the sample of teleplasma has the structure of woven material advances proof no further. This happens with all materialising mediums.

The conditions of the research at the Fournier sittings were in part not sufficient, so that in many cases indeed the possibility existed under these conditions that one or the other phenomenon could be carried out by trickery.

But possibilities are not facts of proof, and in my opinion it was an omission on the part of Dr. Fournier that he did not arrange the conditions of the research somewhat better. One sees in his whole proceeding a lack of experience at this kind of investigation. To this must be added the fact that his own researches are not described quite clearly enough; one can put before oneself no real picture of the sittings.

In addition, in a large number of his observations the data of the distance of the various articles from the medium are wanting.

On the other hand, contrary to his subjective conviction, phenomena are described which the reader cannot conceive to have been produced by means of fraud; for instance, the removal of the tennis ball from the bottle. But even here the exact description of the experiment is missing.

Dr. Fournier's twenty sittings are not able to produce a single convincing proof of deceit.

But even supposing that Miss Goligher did in some instances help a little, which happens with nearly all genuine mediums, what did that prove?

Certainly such simple manoeuvres of deception cannot rebut the positive results of Crawford, Hunter, Stephenson, Mr. Whately Smith or Professor Wm. Barrett. In this field one has not to ask oneself what, in connection with any phenomenon, is false, incorrect or trickery, but exclusively whether at all with the person in question real supernatural effects, quite free from all doubt, have been established.

The observation of one physical phenomenon free from all doubt cannot be weakened by a hundred negative instances with the same medium.

When one regards as a whole the great mass of experimental data placed before us, the fact stands out beyond discussion that Miss Kathleen Goligher is a true medium with authentic phenomena.

* We are indebted for the above valuable expression of opinion to a correspondent who has been closely associated for some years with the Goligher Circle and the late Dr. Crawford. Dr. Schrenck-Notzing, in forwarding his views on Dr. Fournier's work to our correspondent, gave him permission at the same time to offer us a translation of them for publication, and in view of their importance our readers, we know, will greatly value this statement from such an authoritative source.

ALL you do is open to us, and scanned with interest and much care, if perchance we may be able to throw into your worship, from time to time, some sprinkling of heavenly dew which shall tincture it and you with thoughts of Heaven.

—VALE OWEN SCRIPT.

BUT, know this, that only spirits on high planes can see deep into the soul of a being on earth, and not those spirits that are attached to earth by reason of their limitations.

"THOUGHT LECTURES."

THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

Sir Arthur Conan Doyle, in a letter to the "Evening Standard" published on July 19th last, says: "I notice that you ask my opinion upon the charge of trickery brought by Mr. Price against Mr. Hope. It is impossible for me, or you, or anyone else to say what exactly occurred upon that occasion, since we have the very damaging assertion of Mr. Price and his colleague, upon one hand, while Mr. Hope has sworn an affidavit upon the other. But, treating the matter more broadly, I may say, with a full sense of responsibility, and with all the weight which 35 years of psychic study, and nearly 30 years' membership of the S.P.R. can give me, that I am absolutely certain of the reality of Mr. Hope's mediumistic powers."

In the current issue of "John o' London's Weekly" appears a letter signed E. S. Thomas, of the Turf Club, Cairo, in which the writer comments on Sir William Crookes and the Katie King phenomena as follows: "H. F. Field, in your issue of May 6th, must surely be entirely ignorant of the phenomena which convinced Sir William Crookes, and of the conditions under which he observed them. Does he know, for example, that the materialisation of Katie King took place in Sir William's own laboratory, that he held her hand on occasions until she disappeared, and that he himself states positively that he saw, by means of a phosphorus light—invented by himself, whose rays were non-inimical to the materialised form—that he saw the 'weeping medium' lying on the floor in the cabinet in his own laboratory, and the luminous materialised form of Katie King standing at her head, speaking words of comfort and farewell to her on that, her last appearance? Professor Huggins, the astronomer, witnessed these laboratory phenomena. Think of what Crookes's work was as a scientist—exact, painstaking, and eminently sane to the last. Is his evidence to be lightly rejected? 'Why do the phenomena occur so rarely, if true?' it is asked. But why is there only one Shakespeare: why so few great poets and artists and scientists? An equally legitimate question, and equally inexplicable. I say nothing here of the phenomena he observed with the 'medium,' D. D. Home."

Mr. Robert Blatchford, in this week's issue of the Manchester "Sunday Chronicle," reviews with great care and fairness the experiments with the medium Frank Kluski, conducted at the International Metapsychic Institute in Paris, under the direction of Dr. Gustave Geley, Professor Charles Richet, and other men of science, details of which were given in a paper by Mr. Stanley de Brath in a recent issue of LIGHT. The phenomena in particular Mr. Blatchford refers to are those of the wax moulds of materialised hands, and of the Professor's claims. He writes:—

"Now, my friends, we see this claim, we realise all that it implies. What are we going to do about it? Shall we believe it, or shall we dismiss it as 'ectoplasmic nonsense'? Messrs. Geley and Richet are eminent men of science. They

MRS. CADWALLADER BIDS FAREWELL.

Mrs. Cadwallader, who is one of the foremost leaders of the Spiritualist movement in the United States, wrote to us on the eve of her departure from Liverpool for Chicago as follows:—

"Returning on the 'Baltic,' July 22nd. I am impressed with the earnestness of the English Spiritualists. Spiritualism is truly God's message to the world, and means nothing to the individual until it reaches that inner consciousness, which makes him feel it as a vitalising power urging him to greater heights of spiritual unfoldment and to greater service for his fellow man. The world is so full of sorrow through bereavement, that in the first shock which comes through the loss of dear ones, theology is



Mrs. M. E. Cadwallader, Editor and Proprietor of the "Progressive Thinker," Chicago, U.S.A.

of no comfort, nor faith of no avail. Mediumship has been the avenue of comfort and consolation, therefore it is a divine gift and should be guarded carefully. It is the jewel of great price, which cannot be bought, and its possession is beyond all price. My visit here has been of great value because of meeting and greeting old friends. Yet the physical absence of Mr. E. W. Wallis and Mr. J. J. Morse and other well known workers brought sadness. Spiritualism has a great mission. Its adherents, coming as they do from all shades of belief, have many divergent opinions. It remains to unify them and unite for the purpose of spreading the truth of its teachings. Men and women will be better in every way when they have conscious knowledge of the phenomena of Spiritualism scientifically demonstrated. I heartily appreciate the courtesies everywhere extended during my visit, and hope out of the gathering of International representatives will come marked good for the cause. And now good wishes to all."

are men of honour; and these experiments were the sequel to others of a like kind made in the presence of a hundred doctors and savants. Were those hands the hands of spirits? If they were not the hands of spirits, what were they? If they were the hands of spirits, consider the tremendous importance of the fact. When I read the report in LIGHT, I wrote to the lecturer and asked him some questions. In reply he sent me answers which I shall quote, and with the answers he sent the typewritten script of his lecture and photographs of some wax gloves made upon materialised spirit hands at Warsaw. Here are Mr. De Brath's answers to my questions:—

"1. The séances are not Spiritist séances at all, but are the present

phase of experiments on materialisation conducted for several years, and still continuing, on a purely scientific basis.

"2. They have been made public in France by full reports in the 'Revue Metapsychique' for 1921, and in Professor Richet's treatise, January, 1922.

"3. The French Press has noticed these experiments, but the English Press has not, except LIGHT, as far as I know. I sent accounts of these experiments to three or four English journals and magazines, but they were declined; the public, I gather, is not interested in such things.

"4. As far as I am aware, no conjurer offered to reproduce the phenomena, and I am quite sure none could do so.

"5. They have been much criticised, but not denied, for the antecedent experiments were witnessed, Dr. Geley says, by over 100 medical men, first and last, and were lectured upon in the theatre of the Medical College at Paris."

Mr. Blatchford's comments on Mr Stanley de Brath's reply are as follows:—

"Were those gloves made in the manner stated? If they were, how could they have been made unless by spirits? Spirits, Dr. Geley says, appeared and handled and examined the gloves. I say again, what are we going to do about it? We cannot accuse these distinguished French savants of falsehood. I for one really cannot believe they were made the dupes of fraud. What alternative have we to belief? I have none. I am even ashamed to say, with the judge, that the evidence is conclusive, but the phenomena are impossible; I am getting shy of that word impossible. How do we know what is or is not possible? No. What is needed is more experiments; experiments made in the presence of the best-qualified expert sceptics and men of science. Let the strictest tests be applied and the closest watch be kept, and then make the facts public and let our wisest minds try to explain the phenomena. I think these experiments justify my contention that the Spiritualist phenomena ought to be investigated, and that the case for Spiritualism deserves a fair and candid examination. That newspapers should refuse such copy as the story of the Paris experiments affords is to me almost incredible. If editors suppose the public is not interested in such things they are egregiously mistaken. There are millions of women and men in this country alone who are intensely interested in the subject of survival after death."

THE CRIMINAL AND THE MEDIUM. SOME ILLUSTRATIVE EXAMPLES.

By F. E. LEANING.

The deeply interesting topic selected by Dr. Abraham Wallace for his paper before the S. N. U., naturally excited, as *LIGHT* points out, a good deal of general comment and attention in the Press. However befogged the public may be about mediumship, there is a feeling that crime and the detection of crime, at least, is something they all understand, and when that mysterious thing, psychic activity and intelligence, is brought to bear on it, psychic science has one of the very few opportunities afforded it of vindicating its bottom-level utility, and triumphantly answering the "cui bono?" of the wilful sceptic.

Such instances, however, have no doubt a much greater future before them than they have a past. Now and again we see general statements that the police secretly make use of the powers of mediums to an extent which is strikingly belied by their public persecution of them, or that the police on the Continent, without secrecy, do so more or less frequently. It has even been enthusiastically asserted that the world will in time be purged of all wrong-doing because secrecy will become impossible; to the clairvoyant eye of the medium all lies open, and when clairvoyance has been developed in the race at large, we shall be self-defended by knowledge. At present, however, if the normal person wishes to discover who has committed a crime, or how the criminal actually did it, he can have recourse to a medium, where circumstances allow of it. The law in France and possibly other countries, does not allow of evidence obtained by purely psychic methods to be used against a suspect or a prisoner, and this is rightly so in the interests of justice. The horrible abuses to which innocent persons were subjected through malicious and unsupported charges of witchcraft in certain periods are a case in point, as showing what might occur. The community may come to be much more duly appreciative of its mediums than it is, but it must never place itself at their mercy.

The literature of psychic research, in our own tongue, affords many examples of the discovery by private individuals of wrongs committed against them, but they stop short of murder, because almost alone among sinful acts, this proclaims itself and is difficult to keep concealed. A person may forgive a theft, or an infidelity, or a cruelty, but he has no right even if it were possible (which it seldom is) to connive at the perpetration of the final injury upon another. Dr. Wallace drew attention to the effect of capital punishment as causing the withholding of communications which would lead to the certain conviction of criminals; and this reluctance is found to be a feature in similar cases of a milder type. A ring is missing, perhaps, and the medium says to the enquirer, "I can tell you who has it and where it is, on condition that you do not prosecute." The mistress gives the required promise, and learns that a trusted servant has yielded to sudden temptation, but the matter is thus privately adjusted, and much distress and evil obviated. Just where mercy should end and justice should begin is always a difficult and delicate question for the individual to decide, but those whose moral purview is more extended than our own do not in these cases leave the decision to us.

THE CASE OF LE PETIT.

Where the succeeding event is foreknown not to be affected, this barrier does not exist. A remarkable incident is described at first-hand in the series of Original Documents published in 1896 in the "Annales des Sciences Psychiques" (p. 205), and re-told in the ninth chapter of M. Flammarion's "The Unknown" (Case 75). It concerned a theft of 3,500 francs from the interior of a wardrobe in a large furnished house which once stood near the Champs-Élysées at Paris. The house was tenanted by Lady A. and a large staff of servants, among whom was a good-looking young valet-de-chambre whom everyone liked, and whom his mistress particularly wished to be exempted from any suspicion of the police. Yet when she sent her daughter's governess with a friend, M. L. D'Erviex, to consult a clairvoyante, Madame described, besides the whole house and seven of the principal servants, this young man, and the method employed in subtracting the notes; adding the information (of which both her sitters were ignorant) that there was gold and jewellery left untouched, and that though the money would not be recovered the man would suffer capital punishment on another charge in two years time. This took place, when Marchandon, or Le Petit, as he was affectionately called, was executed in 1885 for murder, and Lady A. was called as a witness.

Another striking illustration of clairvoyant powers, de-

veloped in connection with a friend's wife and having an unhappy dénouement, is told by Dr. Edmond Waller, of Paris, as "The History of a Crystal Vision," in Vol. I. (1905) of "Annals of Psychical Science." This seems not to have been a case of normal mediumship, but of a special development of it induced by rapport between the persons concerned, which would have enabled the user of the crystal to render the best services to the absent husband had the misguided wife allowed him to do so. As it was, events took their course to the unhappy end, resulting in a separation of the couple and a lost friendship for the seer.

Such instances as these, whether we attribute them to certain inborn powers or to the agency of men and women in another state of being, at least emphasise the fact that deeds believed to be private and secret can be known to others. In the first instance the sensitive saw, and saw clearly and recognisably, persons, places, and a thing (the English wardrobe with a mirror-door and side compartments) which were quite unknown to her. In the second, the Doctor saw a man in the crystal whom he had never seen in the flesh, but whom he recognised in the restaurant. If these were visions induced by unseen attendants, does it not forcibly suggest the idea of the surveillance exercised over our lives, and the degree of watchfulness which perhaps surrounds us all?

We will close with another example not so widely known to English readers and even more clinching. The medium here was a pronounced sensitive, the servant of a Dr. Girault, of Blois. The account was published in the "Revue Philosophique" of February, 1889, and is given in "Proceedings S. P. R.," Vol. VI., p. 421, on the authority of Dr. Dufay, who reported it to the "Société de Psychologie Physiolgique," then under the Presidency of M. Charcot. The girl concerned had been by some accident wrongfully imprisoned, but on the morning when she was to be released, another prisoner, a murderer, committed suicide by strangling himself with his neck-handkerchief. The matter was kept as secret as possible, and the girl, Marie, was in any case in the women's quarters, so that when Dr. Dufay proposed to the Procurator and the examining magistrate to use the handkerchief as a test they "eagerly accepted" the proposition. (One can hardly imagine this taking place in England!)

When the handkerchief, wrapped up in several sheets of paper, was placed in the girl's hands she became violently agitated; and her answers, when persuaded to speak, were such that one of the magistrates was quite overcome, and Marie remarked, "Make that gentleman sit down, who is standing behind me, he is trembling so that his limbs cannot support him." As the Doctor continued to question her, she told the cause of the prisoner's arrest, the manner in which the man had struck at another who had asked to get up into his cart, and how he had killed him with his *gouet*, a short-handled woodman's hatchet with a curved blade, which was believed to have been the instrument used.

"At this moment," says Dr. Dufay, "the examining magistrate drew me apart, and whispered in my ear that the *gouet* had not been found."

"What has been done with this *gouet*?" I asked.

"What has been done? . . . wait . . . it was thrown into a pool . . . I can see it quite well at the bottom of the water."

"And she described the place where the pool was situated, with sufficient exactness to permit of a search, which was made that same day in the presence of a superintendent of police, and resulted in the discovery of the instrument of crime."

It is interesting to note the result upon the magistrates. Although they refused to allow any other "obscure points" to be cleared up by means of Marie's gift, on the ground that it was not honourable to use a means of enquiry not at the disposal of the defence (1), they continued to countenance the Doctor's experiments and to watch the psychometry of various small articles belonging to prisoners. The sister in charge of the women's department, in whose room these investigations took place, had to procure these articles "though viewing with great disapproval practices which appeared to her to be the work of Satan." How this creature would be missed by a large number of the devout if he could be proved not to exist! But we cannot prove a negative; and someone would be sure to re-invent him for the benefit of objectors to Spiritualism, if we could.

This is apart from the issue, however. In a succeeding article it is proposed to deal with another deeply interesting point in Dr. Wallace's paper—the influence on places of the deeds committed in them.

CAN THE SPIRIT LEAVE THE BODY?

By W. E. BUTLER (Royal Engineers).

In view of the widespread belief among occult students in the possibility of the spirit temporarily leaving the body and journeying to distant places, it may be of interest to note that there is a rather strong body of teaching which definitely states that the spirit or astral body does not leave the physical body until death.

Let us first discuss the affirmative theory, that the spirit may, and does leave the body during earthly life.

Theosophists, from H. P. Blavatsky to C. W. Leadbeater and Annie Besant, insist upon the power to leave the physical body during earth life.

It may be noted, however, that according to this teaching, the astral body of the unevolved person is not so highly organised as that of the more advanced and will usually present a misty outline when its owner is active on the astral levels.

The importance of this last teaching will be apparent when we come to deal with the other side of our subject.

Not only in the teachings of Theosophy, is this definite answer given to our question, but many other schools of thought have also taught it. Among others we may mention the school of thought represented by the philosopher in Jung Stilling's account of a case of the wandering of the spirit body. This account is quoted by C. W. Leadbeater in his book on "Clairvoyance."

Again, in the magnetic societies which still exist both on the Continent and in this country, it has been the common practice to send the soul of the sensitive, clad in the spirit body, to far distant places, and the teaching has always been that the so-called "flying soul" of the mesmeric subject actually left the body, and travelled through space.

Some of the records of Modern Spiritualism bear out this contention, notably, among others, the case of William Fletcher, who was often seen out of his physical body, during trance, by clairvoyant witnesses. Mrs. E. H. Britten gives several instances of this kind in her works on Spiritualism. Then, too, the history of Magic and Witchcraft teems with instances which seem to prove the possibility of leaving the body during physical life.

So much for the affirmative answer to our question. Let us now consider the opposite side. Andrew Jackson Davis, and Hudson Tuttle, two of the finest psychics who have graced our movement, very definitely teach that the spirit body exists during the lifetime of the person in a fluidic state, unorganised, and incapable of independent movement apart from the physical vehicle.

Only at death, say these two seers, does the spirit body leave the physical, and the protracted withdrawal of the spirit self which occurs at death is held by them to prove that the apparently easy and rapid projection of the spirit body during trance or sleep is only an apparent and not an actual fact in Nature.

What then, is the theory advanced to cover the indubitable evidence in favour of spirit or astral projection? They say that the supernormal powers of cognition, clairvoyance, clairaudience, etc., explain the vision of distant places, and that the distance, though negligible to the spirit perceptions, is translated in the physical brain as a sensation of travelling to the distant scene, though the spirit of the seer may remain spatially in the same position as before.

It may, however, be objected that many instances are on record where the physical appearance of the entranced seer has been perceived psychically in a distant place. How can this be reconciled with the theory that the spirit body cannot leave the physical? Easily, according to our two seers.

It is within the power of every person to build up a mental image of himself, and to project that image to some distant place. Furthermore, so C. W. Leadbeater points out, it is possible to use such a thought form as the centre from which one may cognise psychically the scenes desired.

This, according to Hudson Tuttle, is the explanation of the so-called astral travelling.

We grant, of course, that many cases of apparent appearance of the spirit body in places distant from its physical counterpart are purely telepathic, and therefore subjective visions. Nor is it necessary to assume that such appearances must be governed by the subliminal mind content of the percipient. The psychic faculties of the percipient could easily project into the physical brain details concerning the appearance, etc., of such a telepathic impulse.

The whole question resolves itself into whether, in the perception of the phantasmal appearance at a distance of a living person, there is a spatial, "phantasmo-genetic" centre near the percipient, and if so, whether is this centre a thought creation of the person it represents, linked to its sender by sympathetic vibration, or is it the veritable astral or spirit body of the person, temporarily set free from its garment of mortality?

The consensus of opinion, ancient and modern, seems to be in favour of an affirmative answer to our question. It is possible, and it does occur! But there are very many instances of the appearance of the spirit body at a distance which can be easily explained by the thought-form theory.

In my own clairvoyant experience, I have on many occasions seen clairvoyantly these thought-forms, and I must say that although it might be possible to an inexperienced percipient to mistake them for the real spirit form, yet there are very clear distinctions between them.

The thought-form is usually indistinct and misty in outline, due perhaps to the lack of visualisation on the part of the sender. Even when it is clearly outlined, and apparently the centre from which its creator is observing the scene around, it presents a totally different appearance to that of a genuine spirit form.

Among other points, the absence of any auric glow, the dead and earthy appearance of its colours are in vivid contrast to the bright glow and luminous, living colours of the real spirit body, whether that body be permanently or temporarily free from a physical body.

Again, the difference between the astral forms of the dead, and the appearances of living people, often perceived by clairvoyants, is so slight that one may quite easily confuse them. They appear to be built of the same sparkling astral substance, and practically the only differences to be noted are that they are rather more easily seen, and that, in many cases, a curious hair-like thread seems to trail behind them.

In conclusion may I suggest that the respected seers, A. J. Davis and H. Tuttle, had observed the fluidic and unorganised appearance of the astral or spirit body of many unevolved people, and, comparing them with the clear and definite spirit appearances, concluded that it was impossible that the unorganised spirit-body could work independently of its physical partner. Probably their own extended powers of clairvoyance, amounting in many cases to a kind of fourth dimensional sight, led them to place too great a value upon these powers (somewhat after the fashion of the sceptics and telepathy!).

Finally, in the numerous cases of vision of the spirit body leaving the physical, it seems likely that what was really seen oozing out of the physical body and re-organising into a human form, was, in reality, an etheric envelope which, I have been informed by the spirit people, is often brought over on to the spirit side of life, and serves as a nexus with earth memories until the spirit finally gravitates to its own level. Here again we find corroborative evidence in the "earth-bound" souls, who, according to theory, have not shaken off this etherial link between themselves and the earth, and in consequence are anchored, as it were, to the physical. That some such link is necessary to connect the physical and astral bodies seems clear from the fact that in many cases of control I have noted that the controlling entity collected from the sitters an etheric substance and, absorbing it, seemed to grow more material and solid in appearance, before apparently disappearing into the medium's body. Perhaps this semi-material link is the cause of much of the confusion which occurs in control.

The fluctuating supply of material from the sitters may so attenuate the etheric link that the communication becomes disjointed and fragmentary. With reference to the difficult separation of the principals at death, I am inclined to put it down to the expulsion of the etheric mould of the physical body—the "Ka," as it was named by the Egyptians—the "etheric double" of Theosophical teaching.

THE many friends of Mrs. Cannock, the well-known medium and lecturer, are asked to take note that she will be absent from London during August and until September 18th, when she will be engaged on a lecture tour in Scotland.

THE LONDON SPIRITUALIST ALLIANCE has recently been the recipient of a munificent donation of £300 from that great protagonist of the Spiritualist movement, Sir Arthur Conan Doyle. This sum is a portion of the receipts resulting from Sir Arthur's recent tour in the United States, and we understand that it is his intention to distribute all the profit which has accrued from his past labours in donations, both in support of Spiritualism, and also of various general charities. Spiritualism is indeed fortunate in having a leader such as Sir Arthur Conan Doyle, who not only is capable of filling to the doors the largest lecture halls in Europe or America, but also has the generosity to distribute the proceeds of his activities in support of the great cause for which he so persistently and successfully has laboured.

Not only is the partition so thin that you can hear the operators on the other side, but a big hole has been made. —"RAYMOND."

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OBSESSION.

By P. H. F.

The question of obsession is so intimately concerned with crime and so profoundly necessary to consider in its relation to the lamentable survival of Capital Punishment, that we venture to submit the subject for more general understanding.

Obsession is not the occupation of a physical body by a foreign consciousness, for this would involve a momentary interval of no-tenure and consequently physical death; but it implies a partial control varying from almost complete substitution to the more subtle effects of "inspiration," which in its highest aspect is Revelation and in its lowest a perpetual goad to every form of sensual indulgence and lustful excess.

In the first place very few of the people with whom we associate in our daily occupations are consistently sane; nor can anyone draw a definite line between sanity and insanity. Emotion produced by physical phenomena stimulates the nervous system to a varying degree, becoming in moments of unusual excitement mental storms of greater or less intensity. Such sensibility to emotional storm is a measure of individual mental control, which in its perfection can only be associated with complete calm under all circumstances. Psychically considered the result of nervous agitation is to loosen the association of the astral and physical vehicles, and so offer a possibility of forcible substitution, or sensitiveness to suggestion, by those lower passionate entities which hover on the borderland of physical matter. Amongst these entities are prematurely disembodied individuals, good and bad, also the mental creations of humanity (of varying vitality and strength), and the degraded refuse of the Evolutionary Stream. (See *LIGHT*, p. 429.) The first act by instinct physically acquired; the second are attracted to suitable mental organisms of physically living people like globules of quicksilver to one another; the third are always athirst to get into touch with that physical experience whereby gratification of their particular lust can be better secured.

Owing to its imperfections and helplessness humanity normally evolves under the protection and inspiration of higher or similarly gifted Beings in the Astral Worlds. These Beings, however, operate through the astral consciousness of the individual, in such a way that, although those of a higher world than that to which our astral vehicle belongs can influence us, those of a lower world not only cannot affect us but are totally unaware of our existence, unless we temporarily bridge the gulf. That we cannot see these parasites does not make them less real. We cannot see "thought" and are unable to visualise many of the phenomena upon which physical existence depends.

Obsession is of three kinds, inspirational, temporarily occupational, and potentially chronic.

If I indulge a craving for sensual excitement, I immediately commence to adapt my physical and astral vehicles to the further pursuit of this indulgence, under the law of atavism. I also attract to myself borderland parasites of the nature of the experience which I crave. Indulgence may grow to habit, and thus reach a stage when these vampires resent any diminution of their gratification, driving me inexorably to alternating orgies of excess and lucid moments of bitter remorse. My personal volition may vanish entirely. The effect of "desire" nursed by "thought" may bring about a similar result!

That is one form of obsession. Visible effects are not merely the physical result of excess, as the Medical Faculty assumes, but are the repercussion of more serious consequences upon the astral side of our individualities!

We may shut up the victim and deprive him of the physical possibility of indulgence and so lessen desire by atrophy, but if this deprivation is not exceedingly gradual we subject him to fearful torture. The horrors of D.T. and terrifying visions of the drug taker are real, for "imagination" and "hallucination" are terms due to an airy assignment of psychic phenomena to some mysterious process of constructing something out of nothing. Too often vices and desires are concealed!

Temporary obsession may take place when a sensitive or mediumistic person reaches such a negative state of self-determination as to permit of the astral vehicle being crowded out by a parasite of the Borderland; or an otherwise normal person may render the physical body liable to such occupation by the abuse of drugs; or it may be produced by hypnosis ignorantly or wantonly applied. The temporary effect of alcohol in "brutalising" men is well known, witness much violent crime and also its general employment during the war to excite troops about to attack. Its habitual use coarsens the material of the astral vehicle and automatically lowers it to the world in which these parasites are best able to influence it. But there are more powerful drugs than alcohol, with their particular associated effects, some well known, others virtually unknown. How many have heard for instance of "yagi"?

Chronic obsession may occur in the case of any mediumistic person under the influence of drugs; under the habitual influence of drugs alone; and sometimes by the association of a sensitive with an indiscriminately collected spiritualistic circle indulging in dark seances.

Both classes of obsession may be produced by

necromancy, whose ritual is fortunately not familiar to many; by attendance at those mischievous gatherings at which the "Black Mass" is celebrated; and as the result of advanced occult training upon the morally unfit. It may also be produced by indiscreet dabbling in "ceremonial magic," through which may be invoked malignant beings which are beyond the power of the experimenter to control.

Temporary obsession may endure for a moment or may extend for a considerable period. It may leave the victim responsible for an action of which he possesses a bewildered and horrified semi-consciousness or is completely ignorant; for, as we have said, obsession is never absolute. On the other hand, the real individual may become so debased by perpetual suggestion falling short of bodily obsession, as to become of the same nature as the parasites which cling to him.

It is necessary to remember that every plane of the Astral Group contains Beings relatively high and low, of weak and strong will; with habits and eccentricities akin to those in infinite variation around us in physical life. For Equality, Immateriality, and Eternity are one and the same, and are not functions of Matter. As we have explained in a previous article, we live in one of the Astral Worlds at the same time as we function in physical life, and we personally decide by the nature of our physical experience to which of these worlds the material of our astral vehicle belongs (p. 429). The will to live decides the tenure of our physical body, the quality of the latter the world to which it belongs and in which we are conscious during sleep and after death.

Association with indiscriminate spiritualistic seances is, for a sensitive person, playing with fire. We know a case, for instance, where a young girl was relieved from an obsession which brought her very nearly to the grave and evacuated her in the form of a large black rat with a human face! It is necessary to add, perhaps, that these parasites usually materialise physically in the animal form most expressive of their nature—being essentially animal.

Undoubtedly obsession is the diagnosis of many cases of madness, other than those due to organic injury or disease. Prolonged occupation may bring about cellular modification in the brain, needing re-adaptation on the evacuation of the obsessor. It is the explanation of Dual Personality. Multiple Personality may be traced to similar obsession by a group of these parasites, something in the manner in which a definite land operates a materialising medium. They are able to confine their enjoyment of the victim exclusively to themselves, often playing with the real owner as a cat will with a mouse. Usually they will avoid serious crime and even consider the health of the obsessed body, so as not to curtail their enjoyment prematurely; for cunning is a quality with which they are specially endowed. The lowest parasites, however, drive their victims to excess regardless of cost, and leave the real owner at the last to pay the piper.

All change of personality is accompanied by trance, momentary or prolonged, during which the fractional consciousness of the rightful owner keeps the body alive. The legitimate owner is linked to his body by the "odic cord" and is acutely conscious of his lost rights. He becomes one of the prematurely disembodied throng, an inhabitant of the Borderland, but with less elasticity of movement than its normal denizens. Such interference with physical evolution cannot, of course, be perpetrated with impunity from penalty, but what is that to a creature destined to eventual disintegration or "The Sink"? (see p. 429).

Disembodied human beings experiencing in advanced age and under normal circumstances the change we call death are not obsessing entities. Their life in Astral Worlds is not unlike that we are familiar with here. They are certainly not idling about in space searching for spiritualistic channels for the communication of highly unintellectual platitudes.

We again say: the normally disembodied human being in one of the Astral Worlds, other than the grossly material Borderland, is no more aware of our existence as physical entities than we are of his astral existence. He is continuing a conscious experience which has never been interrupted, so far as he is concerned, except as sleep interrupts physical life.

The causes of obsession suggest the prophylaxis. Normally a healthy and wholesome life runs no risk. A sound moral character and moderation are sufficient protection in themselves. If, however, we play with fire, in the shape of drugs and dark seances, before we have discovered by experience that it burns, we must expect to suffer and to hear of suffering. There is the further protection of the "Guides"; but here we must bear in mind that these can only bring about physical results through suggestion upon the astral consciousness, and are not permitted to interfere with the action of free will. Once an obsessing entity has gained possession of a physical body, they can only influence it as they do us. "Guides," too, are good and bad, such as we can attract and keep, themselves possibly members of different Astral Worlds. In their lowest aspect they tread closely upon the heels of obsession!

Temporary obsession reaches its finality without interference on the cessation of the condition, which permitted it to take place; it is only necessary to avoid repetition by tracing the cause and avoiding it.

The more chronic cases may be amenable to the united

will of sympathetic people, who need have no knowledge of psychic cause and effect. Certain individuals who possess powerful "Guides" may compel evacuation by command. The obsessor recognises the "Guide," not the human agent, and may obey. Most religions possess a ritual for the expulsion of these parasites, which may be effective if not carried out in a perfunctory or incredulous spirit. Will power is the deciding factor; prayer and ritual are devices for ensuring concentration of purpose.

The treatment of those relative few who have attained the first stage of Occult Knowledge and beyond is the most efficacious, but it is difficult for most people to get into touch with the protagonists of such organised training.

There is, however, more in the growing campaign against drugs and alcohol than the activity of cranks and the belated legislation of vote catching bureaucracies!

That the psychic side of life and its effect upon human action will be recognised eventually by Science we cannot doubt. The Press bristles with cases which literally have no other explanation but obsession of one kind or another. But from too many educated and uneducated people alike, who are still far from crediting the reality of hypnosis and squabble over the simple phenomena of the séance room, we must only expect yet awhile incredulity and ridicule.

The negative decision of four French scientists in the matter of "ectoplasm," which many of us have seen in process of formation and handled again and again, is perhaps unfortunate.

Extremes of credulity and incredulity are both suggestive of mental weakness. There is some reason to believe that a movement is on foot to unite the teachings of Spiritualism, Theosophy, and esoteric doctrines of all the great religions. Many of us deprecate the intolerance displayed by many Spiritualists to the teachings of Theosophy, and *vice versa*, which is so pronounced a feature of the orthodox churches in relation to both. We write to shake this intolerant attitude. There are great truths in all, and the whole truth in none.

But we are living in a particularly interesting age of rapid and unexpected changes, and the great crash of the Age of Materialism seems to be gathering behind the clouds which obscure the horizon of European Politics!

THE SEERSHIP OF ANNA KINGSFORD.

In 1877 Anna Kingsford, in her great vision of the universe, stated that she saw nine moons around Jupiter. Edward Maitland asked her to look again and be sure. She did so and repeated *nine*, adding, "Some are exceedingly small."

Now, at that time, only the four found by Galileo in 1610 were known to science. But the other five were discovered by telescope or photograph in 1892, 1904, 1905, 1908 and 1914. The ninth is so small, it has never been seen through a telescope, but is only known by photograph. One or two more were first found in this way, but have since been seen.

So here we have a piece of seership of singular accuracy. Davis only saw the four moons of Galileo, which means that his seership was confined to books, as when he wrote all those extracts from Swedenborg's "De Telluribus," to Professor Bush in June, 1846.

Swedenborg himself did not profess to see the physical Jupiter, but only to interview spirits and angels therefrom. He makes no mention of the number of Jovian moons, though he declares they are inhabited. ("De Telluribus," 112).

If the criterion of Deuteronomy, xviii., 22, be still in force, then Anna Kingsford is a prophet of God, to whom we owe a hearing.

ALBERT J. EDMUNDS, M.A. (Penn.)

(Author of "Buddhist and Christian Gospels.")
Cheltenham, Pennsylvania.

THE MYSTERY OF MATTER.

I have been reading with interest a thoughtful booklet by Mr. Charles W. Stewart, LL.B., of Cleveland, Ohio, U.S.A., the second part of which deals with the "Problem of Consciousness." Mr. Stewart opposes the dualistic idea of an external will or "spirit" existing independently of the human brain and body and using the latter as a mechanic uses his tools. He holds that, in mental phenomena, brain is cause and thought the effect, or, as Prof. Bain says, thought "is mind body acting upon mind body." But he is nevertheless a Spiritualist, fully accepting the fact of human survival. He finds that, the more attenuated matter becomes, the more energy it expresses; and that the highly attenuated conditions of matter are approaches to the permanent etheric condition that is incorruptible and imperishable. In view of these facts he does not think it too bold to assert that the "spiritual body" of St. Paul—the bodily presence seen by clairvoyants—bears the same relation to the coarser parts of the earth form that the fine material

SURVIVAL.

THE DIFFERENCE BETWEEN MEN AND ANIMALS.

C. E. B. (Colonel), in *LIGHT* (p. 453), remarks that he has never seen the question of mental difference between man and animal, with the probability of survival of the former only, discussed seriously. The following suggestions may be of assistance in this direction.

Man is distinguished from animals as a being endowed with the power of abstract consideration, the subject of this consideration may have been raised by the action of a material object, but the presence or action of this object is not necessary for further mental activity respecting the subject, in fact mental consideration can be detached, or need not have been originally attached, to a physical object, or to any form of energy or matter. Here we have *something* which can exist without the presence of the physical, except inasmuch as it is necessary to use a physical brain to transfer this consideration into action, such as ordinary communication between individuals, or possibly for recording the consideration, although there is no evidence that it is necessary in the latter case. It can conceive, if but faintly, that which is beyond physical condition, that which the brain is incapable of visualising. But if this *something* is capable of acting in a superior manner to, and without the assistance of, the physical, it is but logical to assume that it can exist apart from the latter, and survive this when its functions fail.

On the other hand, the animal shows no evidence of this faculty; in fact all evidence is to the contrary. With the exception of instinct, which is a hereditary faculty, the means of this transmission being unknown, although it may quite possibly be by brain formation, the point of view of the animal is entirely formed from physical evidence. A new experience is but a cause of curiosity usually tempered with the fear of the unknown; the animal has not the power of abstract consideration, but forms its conclusion from a succession of events, and selects from these on purely physical lines. The condition is nearer that of the metal, which retains the impression of the hammer, and its subsequent form depends on these impressions; transfer the simile to mental structure, and we obtain some idea of the resultant animal "mind."

But here we have nothing to survive, only a *something* which is formed entirely by the impressions of the physical, and depends on the physical for its continued existence. There is no "reasoning" power, using the word in its true sense, there is but comparison of impressions and selection among those impressions, but the impressions are necessary for any "mental" action; the brain can visualise the whole action, and in fact no action is possible except as the result of this visualising.

It would be impossible to conceive of this form of mentality existing individually, apart from physical matter.

Some communicators have asserted the survival of animals, but on the other hand, others have denied this possibility, and it seems that we must read between the lines. It is possible that when we possess spatial powers superior to the physical, we may be able to re-collect the vital or non-physical part of the animal at will, especially if a non-physical link, such as affection, has previously existed between us and the animal. Such simulacrum, if a simulacrum it be, might have a degree of reality not far short of actuality, but it would not be an independent existence, for the duration of the existence would depend on us: should a higher call break the link of affection, the animal would cease to exist as an entity, the temporary life cord would be broken.

That does not imply that that which was non-physical in the animal has suffered total extinction, what was, still is, though it need not retain the same identity or form. The lower animals may not have risen above the level of a great sea or store of life from which the individual is supplied. But that is another question and one too deep to discuss here, and in the present state of knowledge.

LIEUT.-COLONEL.

composing the odour of the flower bears to the portions that can be seen and felt:—

"It will be asked how shall we account for the permanence of mental impressions when we contemplate the ephemeral character of the brain cells and their rapid disintegration under the stress of mental activity? This may be answered, at least with some degree of probability, in the light of modern psychic knowledge. As the odour of the flower is a part of the flower, so the 'spirit body,' which is alleged to survive the mortuary change, is contemporaneous with the earth form. And as the odour of the flower will remain after the visible substance of the flower has withered away, so the etherial counterpart of the brain cells continues to exist after the visible brain has perished. And the sum of these etherial cells compose the spiritual brain, just as the sum of the other etherial parts make the entire spiritual body, and thus the whole personality remains permanent, incorruptible, because the substance composing it is raised to its normal etherial condition. And this process will continue under natural law, until there is perfect equilibrium.

D. R.

THE FALLACIES OF MATERIALISM.

The following quotation from "Ten Great Religions," James Freeman Clarke, published by permission in Vol. XI. of the International Library of Famous Literature, is forwarded by W. F. M. as appropriate to the present state of discussion on the subject:—

"Materialism assumes that what we call soul is the result of bodily organisation. (1) Because all we know is sensible phenomena; (2) Because the state of the mind conforms constantly to the condition of the body. All we know, it says, is sensible phenomena, outward facts and the grouping of these facts into laws. But the simple answer of common sense to this statement is that we know mind better than we know body; that thought, love, and purpose are not sensible phenomena, and yet we are certain of their existence. All we know of matter we know through the senses; it is that which is hard and soft, extended in space, which has shape, colour, and so forth. All we know of mind is different. Moreover, the mind has a unity and identity not found in matter; it is simple, indivisible unity; whereas matter is capable of division. It is one and the same soul which thinks, feels, remembers, hopes, chooses, laments, imagines. It is the same soul which existed last year and exists now. But matter is always changing, never the same.

"Moreover, there is a principle of life which correlates all parts of a living body, and keeps them working together. Great objection has been made to calling this the vital principle, on the ground that this assumes the existence of the soul before it is proved. But the eminent naturalist, Quatrefages, says he must use some such word to describe the vital vortex, for the fact exists. The equilibrium of life is not maintained by the molecular motion of the atoms, for these act independently of each other. The unity of organic life is maintained by some power not in the material particles themselves. Call it soul, or vital principle, or by any other name, its existence is certain. You cannot explain life in terms of matter and motion. The gulf between an atom of inorganic matter and the lowest form of life has never been passed over by human thought.

"The second objection of materialism to the existence of an immaterial soul is that the condition of the body affects the soul, inevitably and always. A little improper food taken into the system affects the mind; a drop of blood extravasated in the brain destroys the power of thought; as the body grows old, the mind weakens; as the brain fibers decay, memory goes; without phosphorus no thought—is not then thought the result of the body? To this, however, the answer is conclusive. All these facts only prove that while the soul is in this body, the body is its necessary organ of communication with the outward world. Just as a carpenter cannot work when his tools are dull; as the most accomplished musician cannot charm our souls when the strings of his piano are out of tune, or broken; so the soul cannot communicate with us when the body is disordered. It is highly probable that we could not think if the proper amount of phosphorus was not supplied to the brain. But this is no such great discovery. Not 'phosphorus' alone, but a good many other chemical elements have always been known to be necessary. Without oxygen, no thought; without hydrogen and carbon, no thought. All this merely means that while the soul remains in its present environment, it needs a healthy bodily organisation with which to do its work."

DR. JOHNSON AND THE ROSE PSYCHOGRAPH.

To the Editor of LIGHT.

SIR,—In your issue for July 15th, 1922, I read an account by Dr. Lindsay Johnson of how the Colley skotograph was produced which preceded the appearance of the Rose Psychograph. He says that the message appeared "on a plate selected by Miss Scatcherd from several half-used boxes left by previous sitters. . . ." In your issue for October 30th, 1920, it is said that from data supplied largely from Miss Scatcherd's diary it appears that "Dr. Johnson brought with him some unopened packets of plates, and one of these packets was placed on a table in the presence of witnesses, all of whom signed their names on the packet. This packet was then held against the forehead of Mrs. Buxton, and was eventually opened by Dr. Johnson, and developed by him. We give on this page an illustration of what actually appeared on one of the plates. It was a message which ran thus":— (Here follows the inaccurate transcription of the skotograph.)

May I respectfully inquire which of these accounts is the correct one? In the one we have a skotograph appearing on a plate in an unopened packet brought by Dr. Johnson, and in the other the skotograph is said to have been found on an old plate left in Hope's studio by a previous sitter.

An explanation of this remarkable divergence would be welcomed.

London, N.W.

I am, &c.,
ERIC J. DINGWALL.

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By H. De VERE STACPOOLE.

Mr. Stacpoole is one of the few novelists whose volumes of short stories command large sales. The reason is evident enough in his new book, "Men, Women and Beasts," in which he exhibits his vast knowledge of the world and his sure knowledge of the human mind and heart. Incidentally in this volume he helps in that long overdue business, the explosion of the "Tarzan" cult.

London: HUTCHINSON & CO.

QUESTIONS AND ANSWERS.

Conducted by the Editor.

Our readers are asked to write us on all questions relating to Psychic and Spiritual Matters, Phenomena, &c., in fact, everything within the range of our subject on which they require an authoritative reply. Every week answers will appear on this page.

We do not hold ourselves responsible for manuscripts or photographs unless sent to us in registered envelope, and all communications requiring a personal answer must be accompanied by a stamped, addressed envelope for reply.

NOTE.

Will intending enquirers study this page in order to see that any question they propose to send has not already been answered. We are always glad of comments or of information that may usefully supplement the answers given.

THE RESURRECTION OF JESUS.

E. MANNATON.—We have dealt so fully with this subject that we hesitate to re-open it. We may, however, refer to a letter from Mr. Duncan Campbell, of Glasgow, which appeared in these pages more than a year ago, in the course of which he mentions that at a meeting of the Christian Psychical Research Society of that city the following spirit communication was received arising out of a discussion of the subject which was then proceeding. In the course of the message it was said, "The body of Jesus was so highly spiritualised that it dissolved into the elements in a single night, leaving behind only the loin cloth." This seems to us a highly probable solution of the problem.

THE LITERATURE OF SPIRITUALISM.

G. C.—The literature of Spiritualism is not of the mushroom order. As the late Dr. Ellis T. Powell pointed out, it first emerged into definite form in the reign of Queen Elizabeth, and he referred in this connection to the works of the famous Dr. Dee. Of course it was all very vague at that time! Modern days have brought greater definiteness, and to-day some of the later books are models of scientific precision. It is true that many books of modern times dealing with the subject contain loose statements and much unreliable matter. No doubt the serious student has to pick his way carefully and discriminate carefully between matter which is at best dubious and well-verified statements and conclusions. But that is part of his education. You would do well to study such books as Sir William Barrett's "On the Threshold of the Unseen," which should rank amongst the future classics of Psychic Science.

TELEPATHY AND SPIRIT COMMUNICATION.

V. PERKINS.—We must confess that we have begun to grow weary of the word Telepathy. It is used so often without the vaguest idea of the full extent of its meaning. If it is used to convey the idea of the transfer of thought (or feeling) from a distance without the use of the ordinary methods of communication, it still covers the idea of spirit communication, unless it is held that powers of thought

and feeling are limited to physical existence. Even then it implies that these things are conveyed from mind to mind by other than physical means. The true test in psychic experiments is to ascertain whether the knowledge imparted is of a character that could only be known to the supposed communicating spirit. This has been amply proved by the Rev. C. Drayton Thomas's book, "Some New Evidence for Human Survival," and the conclusion is endorsed by Sir William Barrett in his Introduction to the book.

THE POWER OF THE ATOM.

D. L. P.—The question of the amount of energy contained in an atom of matter is a scientific theory. Thus it is said that if all the power stored up in the atoms which make up a ton of coals it would be equal to the energy at present generated by burning 7,000 tons of coal in the ordinary way. That is quite a modest estimate compared with some which we have seen and which rather suggest the magical incidents in the "Arabian Nights." But the question has more to do with scientific Spiritualism than might appear at first sight, for Psychic Science carries us to a study of the finer forces—electricity and the ether. As these finer forces are infinitely more powerful than the grosser physical forms of energy it is quite legitimate to infer that in the future they will be employed to a far greater extent than at present, to do the rough work of the world and so liberate men from drudgery and give them a chance to cultivate the finer part of themselves—that which relates to mind and soul.

THE SIDERIC PENDULUM.

J. A. BLACK.—Your experience with the "Sideric Pendulum" is not unusual for this method is usually effective in the hands of most persons who possess the requisite psychic power and can give supernormal results. It is obvious that this action is due to the muscular movements of the operator for no power exists in the mechanism itself, but the muscular action is unconscious and controlled by knowledge obtained by clairvoyance and prevision, although these may not be sufficiently strong to be recognised in other ways, apart from the instrument. Muscular control does not in itself imply fraud, but it is as well to guard against "unconscious assistance" by bandaging the eyes of the operator or otherwise directing his attention from the result while it is being obtained. The failure with a glass rod is probably due to suggestive inhibition, although the form and weight of the rod may have had some influence—the best construction is probably a light concentrated weight with the most flexible method of suspension.

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NEW PUBLICATIONS RECEIVED.

- "Royal Magazine" for July.
 "The Way of Illumination (A Guide Book to the Sufi Order)." From the Writings of Inayat Khan. Sufi Order Society, 54, Above Bar, Southampton.
 "St. Francis of Assisi: The Troubadour of God." By Edith K. Harper. (William Rider & Son, 2/- net.)
 "Rays of Light." By Edith A. Leale. (Stockwell, 2/- net.)
 "Practical Self-Help." By Christian D. Larson. (William Rider & Son, 5/- net.)
 "Theosophy." By Rudolph Steiner. 18th edition. (Kegan Paul, Trench, Trubner & Co., 6/6 net.)
 "Psyche" (July). (Kegan Paul, Trench Trubner & Co., 5/- net.)
 "Psychic Philosophy." By Stanley de Brath. Spiritu-
 alists' National Union (5/6 net).

SUNDAY'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

- Lewisham.*—Limes Hall, Limes Grove.—Sunday, 11.15, Mr. Cowlam; 2.45, Lyceum; 6.30, open session.
Croydon.—Harewood Hall, 96, High-street.—11, Mr. Percy Scholey; 6.30, Mr. T. W. Ella.
Brighton.—Athenaeum Hall.—11.15 and 7, Mrs. A. de Beaupaire; 3, Lyceum. Monday, 8, healing. Wednesday, 8.15.
Church of the Spirit, Camberwell.—The Guardian Offices, Havel-street, Camberwell Town Hall.—July 30th, 11, open service; 6.30, Mr. Arthur Nickles, of Luton.
Holloway.—Grovedale Hall, Grovedale-road (near Highgate tube station).—Saturday, 3 to 11, Garden Party at 9, St. Mary's-road, Highbury, N.1. Admission: 1/-; children, 6d. Sunday, 11 and 7, farewell visit of Mrs. Mary Gordon; 3, Lyceum. Monday, 8, developing circle (members only). Wednesday, 8, Mr. T. W. Ella, trance address. Free healing: Thursday, 5-7, children; Friday, from 7, adults. Membership earnestly invited; subscription, 6/- per annum.
St. John's Spiritual Mission, Woodberry Grove, North Finchley (opposite tram depot).—7, Mr. H. W. Engholm. Thursday, August 3rd, no service on account of Garden Fete.
Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mr. W. P. Swainson. Thursday, Mr. F. J. Bruce.
Peckham.—Lausanne-road.—July 30th, Mrs. A. Bodington. Thursday, 8, Mrs. M. Gordon.
Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (Down Side).—Sunday, July 30th, Mrs. Redfern. Wednesday, August 2nd, special meeting, at 8, Mrs. Alice Jamrach. Subject: "How the Dead are Raised, and with What Body."
Worthing Spiritualist Mission.—17, Warwick-street.—July 30th, 6.30, Miss Thompson. August 3rd, 6.30, Miss Scroggins.
St. Leonards Christian Spiritualist Mission (bottom of West Hill, St. Leonards-on-Sea).—To-day, Saturday, psychometry. Sunday, services at 11 and 6.30. Monday, 3, clairvoyance.
Central.—144, High Holborn (entrance, Bury-street).—Friday, July 28th, Mrs. Graddon Kent.
Forest Hill Christian Spiritualist Society.—Foresters' Hall, Raglan-street, Dartmouth-road.—Sunday, 30th, 6.30, Mrs. J. Huxley.
Richmond Spiritualist Church, Ormond-road.—Sunday, 30th, 7.30, flower service, Mrs. Edey. Wednesday, 7.30, Mrs. Ethel Smith, addresses and clairvoyance.

Mrs. JOY SNEEL, author of the "Ministry of Angels," will minister to the sorrow-stricken and others in need of spiritual help, at 37, Westbourne Park-road, between 3 and 6 p.m., Wednesday and Sunday excepted, by appointment only.

FAREWELL TO MRS. MARY GORDON.—Tickets are reported to be selling well for the Farewell Social and Dance to be given to Mrs. Mary Gordon at Mortimer Hall on Monday next, and a large and representative gathering is expected to be present. Mrs. Gordon has taken a prominent part in the Spiritualist movement in this country during the past twenty years, and has held various offices in connection with it. For four years she was Hon. Secretary of the London Union, now known as the London District Council of the Spiritualists' National Union, and was afterwards a Vice-President of this body. She has taken a particular interest in the Lyceum movement, and up till a week ago held the position of President of the London Lyceum District Council, a post she has only relinquished owing to her coming trip to America. Mrs. Gordon has many friends who will welcome this opportunity to wish her God-speed on the eve of her departure for her American lecture tour. Particulars of the function will be found in our advertising columns.

ANSWERS TO CORRESPONDENTS.

C. JENNINGS.—We fear the episode of the Elberfeld Horses is too detailed to deal with in a few lines. In "The Unknown Guest," by Maeterlinck (Methuen), to which we would refer you, it occupies 118 pages, or the complete account is given in Karl Krall's book "Denkende Tiere." We do not undertake to obtain copies of other Journals.

A. SHREEVE.—No further information has been obtained respecting the Psychic Telephone. The instrument in the hands of the L. S. A. is under test, but no results are ready for publication.

ONLOOKER (Versailles).—It is, of course, unfortunate, but your suggestion is hardly likely to be adopted, although you might put it forward in the right quarter, i.e., to the people concerned in Paris.

W. E. BUTLER (Royal Engineers).—Please send your address. You have not given it in the article you send.

NEW EFFORT AT ROMFORD.—Services for the propagation of Christian Spiritualism were commenced on Sunday evening in the Broadway Chambers, near the G.E.R. station. Addresses were given by Rev. George Ward (hon. minister) and Mrs. S. Garratt (Seven Kings), the latter giving excellent spirit descriptions. Visitors were present from Ilford, Goodmayes and Seven Kings. Local visitors (including a niece of Mr. Horace Leaf) stayed to a full after-circle from 8 to 9. All were pleased at so propitious an opening.—G. W.

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THE MEMORIAL ENDOWMENT FUND.

To enable the London Spiritualist Alliance to carry out more fully the great purposes for which it exists, it is necessary first to meet some of its more urgent financial needs. At the present moment there are two such needs pressing for attention. A very large sum is required to complete the purchase of No. 4, Queen Square, on which a deposit has already been paid; and in addition it has been found necessary, acting upon the advice of our surveyor, to undertake at once certain important structural repairs in our present premises in order to ensure their stability. All donations to the purposes of the Alliance will therefore, unless the donors expressly direct otherwise, be added to our Memorial Endowment Fund, which will be devoted to meeting these expenses. Since the amounts acknowledged in last week's "Light," we have received from Sir Arthur Conan Doyle a most generous gift of £300, part proceeds of his lecturing tour in the United States. Mr. H. A. Roelvink, of Heemstede, Holland, has also kindly sent us £1. "I hope," Mr. Roelvink writes, "that you will accept this from a foreigner, although I must say I am not 'foreign' towards your movement." These contributions bring the total sum up to date to £339 8s.

Further subscriptions will be gladly received and acknowledged by

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